

A
TREATISE
OF THE
SACRAMENTS

According to the Doctrin of
the Church of *England* touch-
ing that Argument.

Collected out of the Articles of
Religion, the Publique Catechism,
the Liturgie, and the Book
of Homilies.

With a Sermon preached in the Publique
Lecture, appointed for Saint *Pauls*
Crosse, on the feast of Saint *John*
Baptist, June 24. 1638.

By T. B. Pr. Pl.

L O N D O N,

Printed by *Richard Bishop* for *Abel Roper*,
and are to bee sold at his shop, at
the black spread-Eagle in Fleet-
street, over against *S. Dun-*
stons Church. 1638.

REVERENDISSIMO
IN CHRISTO PATRI

et Patriarchae Constantinensi

D. JOSEPHO

Baroni, praefecto Praetorio

Caesariensis, Dilecti

et Reverendi

Carissimi Patres, et c.

Propter quod, et c.

deprecamur, et c.

et c.

Transmissis, et c.

et c.

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REVERENDISSIMO
IN CHRISTO PATRI

ac Domino suo Colendissimo

D^{no} IOSEPHO,

Divinâ providentiâ Episcopo
Exoniensi, Diocesano suo ;
viro verè φιλαγῶδῳ.

Cui pro eximiâ suâ & singular.
benevolentîâ & favore plurimum se
debere fatentur quotquot pacis
& Ecclesiæ Filii

Traſtatulum hunc De Sacramentis,
unâ cum Apprecatione salutis,
& fœlicitatis in Testimo-
nium Gratitude, &
Observantiæ

*Humillimè
Dedicavi*

T. B.

44195

Ad Amicum & Symmaistam suum
charissimum, *Tho. Bedford, S. Theol.*

Bacch. & divini verbi apud Pli-
mouthienſes Concionato-
rem Orthodoxum.

Dum ſenſu veteri ſacra pandis ad Oſia Plimmi,
Deque Sacramentis que mage ſana doces:
Dogmata, nil mirum tua diſpicuiſſe popello,
Et tibi conſiliis conciliaſſe graves.
Scilicet hic cecum furor, hæc inſania vulgi.
Affectu, minimè vi rationis agi.
Cumque ſibi vitulum ſemel inſtituere colendum
Eſſet illiſſim Idolum, deperuſſe ſuum.
Tu tamen, ut duris detonſa bipennibus illex
Creſcit, & ex ipſo vulnere ducit opes:
Maſſæ tuæ virtute, & contra audentior ito,
Elicitamque tuis vim tibi ſumo malis.
Intumeant flutibus, ſpumasque ad littora volvant,
Es repleant rauco murmure quæque ſuo:
Tu pertende viam, quæ te Cyboſura vocabit,
Nec metuas tumidi vimque minasque maris.
Scilicet in cælis ſedem, compeſcere flutibus
Et rabiem populi qui bene novit, habet.
Adde, Sacramentis quos tu pius addis honores,
In nomen recident tandem aliquando tuum.

Aaron Wilſon Arch. Exon.
& Vic. de Plymouth.

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TO THE
C O V R T E O V S
Christian Reader whoso-
ever, whether of the
Clergy, or of the
Laity.

More especially;

To my loving and belo-
ved Auditors of the Town
of *Plymmouth*, Grace,
Mercy, and
Peace.

Have now at length
sent abroad into the
world, what I in-
tended many days ago, but
could not compass till this
present time. Many, the most
):(of

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of these Notions touching the Sacraments, have I preached now and then, in the course of my Lecture, as the Text in hand presented an occasion to me. In the delivery of which, because I could not be so happy, as to give that cleer, that full satisfaction which I desired, at least, not to all my Hearers, I set pen to paper, and out of those severall Notes disperst here and there, but especially out of some explications upon the Church Catechism, have I concinnate and fitted up this Treatise, which I now present to your view.

The last yeer, after that by the advice of some judicious Friends, to whom I imparted the sight therof, I had altered, and amended what was thought needfull, I presented a Copy therof to our Reverend Dioceſan, with this in-

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tention, that to his Censure it should stand, or fall: if he thought fitting, it should pass abroad; if not, I should commit it to the Dust and Moths, the just destiny of unhappy scriblings. To whom should I give an account of my studies, rather than to Him, by whose favour and permission I enjoy my Licence, the liberty of my Lecture, and Ministeriall labours?

It pleased his Lordship after the perusall of my papers, to redeliver the Copy to me, with that Approbation, of which I confess my selfe to be still ambitious, viz. That hee conceived the substance of my Book to be sound and orthodoxall, agreeable to the Truth of God, and consonant to the doctrine of our present Church. Nor did his Lordship spare to advise me, and put me upon
the

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the Publication of it: alledging that tho the same things are already published: yet to see them laid together, (as here they bee) and brought into a frame, and uniform discourse, would quit the cost, and be worth acceptance.

A willing mind is soon perswaded: to say the truth, I was easily induced to send it forth into the World. In generall: for the publique benefit of the Church of God; as conceiving the Argument to bee no less needfull, than usefull to advance that respect and honour which is due to this sacred Ordinance. In speciall: to plead my Cause, to give satisfaction to some of my Hearers: whose Ey perhaps, may now resolv them, in that wherein their Ear, hath hitherto (tho unjustly) detain'd them doubtfull. I blame not
any

not any, who doth not presently receive what is suggested by the New-come Preacher: I commend the inquisitive Bereans, who will examine the Doctrine of *S. Paul* himself, before they will adhere unto it: Only I would pray the Hearer, I would intreat the Reader, not therefore to neglect the truth of God, nor less regard the Doctrine of our Church, because the person that now presents it to the publique view, is not of greater place, of better parts, of more ability. Even Goats hair was usefull, and Badgers skins accepted towards the erecting of the Lords Tabernacle. And this poor Treatise of mine, may through Gods blessing, be profitable (I hope) to some, and do some good in the Church of God. Howsoever: I have done what I could: The

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rest I leave to God.

How needfull the Argument is, you shall find observed and breefly touched in the preface; which when you have read, the rest of the discourse is subdivided into three generall parts. In the first of which I have endeavoured to shew what a Sacrament is; The end and issue whereof is, to determin the Number of true-born Sacraments.

Particularly:

Cap. 1.

The definition of a Sacrament: The Essentiall parts, and Originall thereof. A sign. A visibl sign. The Element. The Authour of the Sacrament; Christ; His Word, of precept: of promise. The word of Consecration.

Cap.

to the Reader.

Cap. 2.

*The Essentialls and Originall
of Baptism. viz. the Element,
Water : the Ceremony, Wa-
shing: the form of administra-
tion. Where is shewed, what
therin is Essentiall, and what
therein is Accidentall.*

Cap. 3.

*The Essentialls and Originall
of the Lords Supper. sc. the
elements, Bread and Wine :
the Originall, Christs In-
stitution: The Cup unjustly
taken from the Laity by the
present Church of Rome.
The mixture of water.*

Cap. 4.

*The inward grace signified by
the Elements. sc. The Bo-
dy and Blood of Christ. Both
Sacraments have Relation*

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to the passion of Christ.

Cap. 5.

A Corollary: If either of the parts be wanting, there is no Sacrament. Hence an Argument against Transubstantiation. Hence Arguments to prove that those five, sc, Matrimony, Ordination, Absolution, Confirmation, and Unction, are not legitimate Sacraments. The right use of these Ceremonies touched.

In the second generall part, I shew the end why Sacraments were ordained; the Issue wherof is to manifest the Benefits that we gain by the Sacraments: And consequently the necessity of Receiving.

Particularly.

Cap.

to the Reader.

Cap. 6.

The generall end why Sacraments were instituted. This two-fold. A mean of Conveyance : A pleadg of Assurance : Sacramentarians confuted : Sacramentall Union. Hence the efficacy of the Sacraments, and the Translation of Phrases : Reall Presence : A note touching the spring of Heresies, the right use to be made of in-explicable Mysteries : Something touching Transubstantiation and Consubstantiation.

Cap. 7.

The special end of either Sacrament : the choice of the Elements : Baptism the Sacramēt of our Admission : Persons having right to Baptism. An Argument proving the law-

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fulness of baptizing Infants. Anabaptists objections against the Arguments answered. The Lords Supper the Sacrament of Preservation : with the use thereof.

Cap. 8.

The Benefits of the Sacraments in generall. sc. Incorporation into Christ : hence the secondary Benefit of Baptism. 1. Remission. 2. Regeneration. How farr Baptismall Remission extendeth: whether to sins future?

Cap. 9.

The Benefits of the Lords Supper : sc. Incorporation and Union continued. Consequently strengthening and refreshing of the soul. Spiritual diseases and maladies: They their own greatest enemies,

to the Reader.

mies, who absent themselves.

Cap. 10.

*Corollaries drawn from the
premisses. 1. The Reason,
why Baptism is received but
once, and the Lords Sup-
per often. How often we are
to receive the Lords Supper.
2. The Necessity of the
Sacraments, what and how
great it is.*

In the third generall part,
I set down the Qualifica-
tion of the Receiver. The
end, & usefulness wherof
is to prevent, if it may be,
the prejudicate opinion of
Opus operatum, which is so
usually cast upon the for-
mer Doctrin, and De-
fenders therof.

particularly :

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Cap. 11.

The Qualification required of them that come to the Sacraments. The equity of a Qualification pre-required: Particularly: what is required of Men: what of Infants.

Cap. 12.

Of Repentance. The first Branch of Qualification, common to both Sacraments. The nature of Repentance. The Name thereof: the Acts of it in the Heart, Tongue, Hand. Touching Confession and Restitution.

Cap. 13.

Of Faith, the second branch of Qualification common to both Sacraments. The nature of Faith seen in the Act and Object. How Faith

to the Reader.

is a mother-Grace? Sacramentall Faith: the promise in either Sacrament: these two meeting together, make a kind of Omnipotency. Answer to an Objection touching Transubstantiation.

Cap. 14.

A speciall note touching these two branches of Sacramental Qualification: what if profession be counterfeit: the case of Simon Magus: the School-senect De obiceposito.

Cap. 15.

A Digression, handling the case of Infants Baptism: An Examination of the Anabaptists Arguments against baptising Infants. Their first Argument [No Pre-

A 5. cept

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cept, nor President] answered. Their second [they have no faith] answered. Shewing that there needeth none actuall faith to qualifie Infants. Profession of faith is made by their Sureties: Interrogatories in Baptism how understood: Good reason to admit Infants to Baptism, and yet not to the Lords Supper.

Cap. 16.

Of Qualification peculiar to the receiving of the Lords Supper, viz. Thankfulness, Remembrance of the Death of Christ. The Name Eucharist. The Means how to stir us up to Thankfulness. The manner how to express it.

Cap. 17.

Of Love and Charity: what
is

to the Reader.

is meant thereby; Reconciliation: the Name Communion: a Patheticall exhortation to it.

Cap. 18.

Of Examination: what it is: what is required to it: Persons imployed in it. The Object of Examination. 1. Repentance, the marks thereof: 2. Faith, marks of true Faith. A note touching the Universallity of Sacramentall Charity: The Necessity of this Sacramentall preparation, seen in the danger of unworthy Receiving.

And thus have you the summe of this Treatise: By which you may guess whether it be worth the reading, yea, or no: I have been (as you see) larger in the practi- call part, than in the Theore- ticall

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ticall : this third generall part
being equall to the other two.
And yet I have not been so
large as some Readers would
think fitting ; neither in this
later, and much less in the two
former parts therof. My A-
pologie is : This is not an age
to blot paper in : They that
most commonly bestow time
in reading books, are of the
Clergie ; and to them five
words spoken with reason, and
understanding, are better than
five thousand tautologies, and
iterations. Among the Laity,
if any one find not full satis-
faction by what I have writ-
ten, the Minister is at hand
in every parish, of whom he
may inquire. And I humbly
intreat my brethren of the Mi-
nistry (what I faithfully pro-
mise to them in the like occa-
sion) to do me right, in helping
their people, that desire it, to
appre-

to the Reader.

apprehend the best construction of what may seem doubtful: imitating therein that of Saint *Austin*, lib. 2. c. 2. *De Anima, ad Renatum, Ubi mihi animus erga me hominis ignotus est & incertus, melius arboror meliora sentire, quam in-explorata culpae.* As for the truth of what I have set down doctrinally, and positively, I know my Brethren of the Clergie (if Ministers of the Church of England) may not desert me, much less oppose me, except they will desert their own subscription, in as much as what I have written, hath been collected (*totidem fere verbis*) out of those books to which they no less than I have heretofore subscribed.

To this Treatise I have subjoined, and printed with it the copy of a Sermon, preached lately (sc. Jun. 24. 1638.) in
the

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the publique Sermon appointed for S. Pauls Cross. So much the rather, because, as the Subject Matter is an argument con-
fession-german to the former treatise: so in it I have the more largely insisted upon that doctrine which is most doubted, and discussed, viz. The efficacy of Baptism.

In this Sermon (to give you a taste thereof) *After the division of the Text, and the explication of the phrases: you have something interserred touching this Doctrine, That death doth free us from the dominion of sin. The which, tho a truth, and very usefull, as there I shew for consolation against the fear of death: yet is but briefly touched, and passed over, as not being that which the text in hand doth chiefly aim at. This is indeed, as then I come to shew That Christians are dead men*
and

to the Reader.

and therefore free-men. Dead, while they are alive, not in sin, but to sin, as Theophylact (which I pray the Reader to set down in the margent) doth out of vers. 2. supply the text, thus reading: Qui mortuus est peccato, justificatus est à peccato. This is by being baptised into the death of Christ, i. e. either into the profession of conformity with Christ in his death; or else into the participation, and communion of the power, and efficacy of Christs death.

The first is a Truth, and the ground of a good Doctrine, viz. That by the vow of Baptism Christians are dead to sin. An Argument of confusion to carnall-Gospellers. But the second I pitch upon, because, as Beza well noteth: Non ex conformitate communicatio, sed ex communione conformitas; because we partake of the power of Christ

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Christs death: thence it is that we are conformable to him in mortification.

Now, to be baptised into the Communion of Christs death: what is it else, but by Baptism to be partaker of his death, and consequently discharged from the Dominion of sin: So the Doctrin.

Doct. Christians howsoever before their Baptism, they be servants of sin, yet by Baptism they are freed from the service, and dominion therof.

The uses of this Doctrin are three-fold:

First; for instruction, shewing the efficacy of Baptism; touching which, two cautions:

- 1. That the efficacy of the Sacrament is but instrumentall.*
- 2. That it pre-supposeth a right Qualification in the Receiver.*

Secondly,

to the Reader.

Secondly, For consolation to
Parents in respect of their chil-
dren dying in infancy.

Quest. Whether all infants
be regenerate in Baptism.

An Answer set down in two
conclusions.

An objection taken from the
usuall phrase of Preach-
ers in pressing the duty of
attendance upon the means
of grace.

The answer to it.

Thirdly, for exhortation,
And this directed:

First, to Parents, To watch
carefully over their chil-
dren, that they be not re-
enslaved.

To acquaint them with this
benefit: to call upon them
&c.

Secondly, To all Christians.

In generall: to walk as
Free-men.

In speciall: to hinder the
reign

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reign of sin in themselves.
Object. *I fain would do so,
but am not able.*

Sol. *Christians have helps
to subdue the power of sin;
sc. An interest.*

*First, In the blood of Christ
streaming in the Sacra-
ments.*

*Secondly, In the Communi-
on of Saints: the Chur-
ches Prayers.*

*A Caveat. That if Christi-
ans desire this benefit,
they must not forfeit their
interest by running into
temptation.*

**Hitherto the copy of the Ser-
mon.**

These two little books, not
much unlike to the poore wi-
dows two mites, have I cast
into the Treasury of the
Church; I pray God they
may be no les accepted with
God,

to the Reader.

God, and all good men; that so the successfulness of these my poore endeavours may encourage me to go on cheerfully in the work of my Ministry, and to bestow some bigger volumin upon the Library of this Church, and Nation. I know we are not born for our selves alone, nor for this present age alone. I should choose rather to be too busie (in this kind) and to over-do, rather than to be wanting to my place, and people.

I cannot hope to live (at least not here wher I am) til I see the harvest of my seeds time, the fruits of my labour here bestowed. We of the Ministry, commonly our greatest comfort is, in the happy growth of grace in those, whom at our first entrance we find to be of tender years. Nor do I doubt but that amongst these, there will

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will be found some, that hereafter will rejoyce in the remembrance of those holy truths, which they have heard, received, and gathered up in their attendance upon my poore labours : and they will say, this, and this did I then heare, and learn : and tho for the present I felt no great sweetness in it, yet do I now taste it, and know it to the holy truth of God. In particular, this Doctrin of the Sacraments, and their efficacy, which seemed so strange, and uncouth in the ears of divers of the elder Audience, will by the younger sort be received now, and hereafter remembred with happy congratulation.

Now then for their sakes that they may keep fresh in memory what they have heard, that they may recall to mind what perhaps hath slipt, and

to the Reader.

and is forgotten, have I sent abroad these, and if God say amen, I shall send abroad some other of my notes. For their sakes, I say, that they may have wherewithall to perswade others what themselves do know: *viz. That those things* (to use the phrase of the Disciples to Saint Paul in a case not much unlike) *that those things wherof divers have been informed concerning me, are nothing but that I also walk orderly, and keep the Law:* The law I mean of holy teaching, and edification; not wasting the time in curious, and needless speculations: but endeavouring (*pro posse meo*) both plainly to explicate, and profitably to apply, what the text of Holy Writ hath led me to.

In the prosecuting of which, if I have proceeded otherwise (as some say) than others have done

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done before me; let the indifferent Reader do that, which those Hearers should have done, *sc.* try, and examine which of us doth most neerly follow the steps of the holy Scripture, and tread in the path of our Mother-Church. To me I confess, it is a scruple to depart from the pattern of wholesome Doctrin, to the which I have subscribed: if it be not so to others, it is not my fault if I dare not follow them. But there is a generation of men, who have learned to pretend the authority of such Worthies, and such grave Divines, meerly to countenance what themselves have pitcht upon, in prejudice, and opposition of the present Ministry. This was (say they) the Doctrin, this the opinion of such, and such; when, upon
due

to the Reader.

due examination, their judgment was nothing so, but clean contrary. That this may not hereafter befall me, this Treatise shall be a witness to the world, what I beleev, what I have taught as touching this Argument. The scope wherof in brief is to shew: That the effect of the Sacraments is our union with Christ: The fruit is communion in his Merits, and Graces; in his merits for Remission, in his Graces for Regeneration: both which are begun in Baptism, and perfectly consummate in the Lords Supper. This is all: Farewell dear Christian Reader; pray for him, who hath devoted himself, and the strength of his labours to the advancement of thy spirituall welfare. Let thy prayers commend me and my labours to the

The Epistle &c.

the blessing of our heavenly
Father.

In whom I rest, Thine.

*The Lords unworthy ser-
vant in the work of the
Ministry.*

T. B.



A
TREATISE
OF THE
SACRAMENTS

The Preface.



*Great was the love
of our blessed
Saviour to the
sinful race of the
sons of men : Greatly did
it appeare by that Redemp-
tion, which by his death is
purchased : This hath re-
covered to us the favour
of God, which is to us the
deep and inexhaustible foun*

B tain

tain of all goodnesse : yet
 hath not the love of Christ
 our Saviour stayed here;
 hee thought not this suffi-
 cient, but hath added the
 Revelation of this benefit
 for our Comfort; Yea hee
 hath also wisely invented
 the way, by which this be-
 nefit might be conveyed to
 us, and we put in full posses-
 sion of the same : Nor is the
 later a lesse demonstration
 of his singular love than
 the former. Without the
 Redemption purchased, what
 are wee, but a masse of mi-
 sery, borne to endlesse woe,
 and irrecoverable destru-
 ction? Without the Reve-
 lation of this Redemption,
 and the means by which it
 may become ours, what is
 this

The Preface.

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this life of ours, but a
perpetuall disconsolation?
Wherefore, so often as wee
blesse God for the benefit of
our Redemption purchased
by the blood of Christ; so
often let us remember to
praise him for the Revela-
tion of it made unto us by
his spirit.

The way and meanes by
which the spirit of Christ
doth acquaint us with this
Redemption, is the ministry
of the Word, and Sacra-
ments. And here is the bu-
sinesse, and malice of Sathan
that grand enemy of our
Salvation. Hee could not
hinder the work of our Re-
demption, but hee will do
what hee can to hinder us
from the knowledge, and

comfort of the same : For this end, one while hee seeketh to darken the light of the Sunne, otherwhiles to oppresse the heat thereof: sometimes to trouble the pure streams of knowledge running in the word, sometimes to turne aside the waters of comfort streaming in the Sacraments. Here then is the office of the Church and the members thereof, to preserve (as much as they can) the text of holy Scripture, and the Doctrine of the holy Sacraments free from all Corruption : To preserve I say if it may be; or else to vindicate both the one, and the other from that which is contracted; that in them,
and

and by them the Children of the Church may bee able to comprehend with all Saints what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge, that so they may be filled with all the fullness of God.

Since the time that Popery (truly so called) hath bene discovered to be mere delusion rather than true Christian doctrine, by the light of the glorious Gospel in this later age, breaking forth like the Sunne from under some cloud; It may be worth our labour to note how by little and little, one point after another hath bene purged from corrup-

B 3 tion,

tion, and by the labours of
of the industrious learned
brought to that light, and
perfection, that we cannot
readily see what more can
be added. If any thing bee
yet wanting, it is time that
the labours of the faithfull
Ministerie be applied to the
doctrine of the Sacraments,
that it also may be yet fur-
ther cleared from the mis-
conceits of error, and ig-
norance; and the people
taught to yeeld that respect,
and honour, which is due to
that sacred ordinance.

For this cause have I
(tho the unblest of ma-
ny) set pen to paper, that
what light my selfe have gai-
ned by perusing the doctrine
of our Church touching this
argument,

argument, I may not envy it to others (a fault too frequent in this age) but rather present it to their view, that others also may see the same, and so receive more fruit, and comfort by the Sacraments than hitherto. At least, that hereby they may be stirred up to dig deeper, and seek further, than happily as yet they have done, into the doctrine, and usefulness of these sacred mysteries.

To come to the knowledge of the nature and use of the Sacraments, three things are especially to be learned, viz. What a Sacrament is: Why it was instituted: and what qualification is required in the Receivers. To

*these three heads may well
bee reduced whatsoever is
needfull (especially for the
vulgar, for whose sake I un-
dertook this task) needfull
I say to be known.*

*In the handling of which
I will precisely follow the
doctrine of the Church of
England, not only because
by subscription I am bound
to acknowledge it for a
truth; but also because
indeed it doth best agree
with the text of sacred writ,
and doth most fully, and
clearly explicate the sacred
truth of this most usefull
doctrine.*

CHAP. I.

What a Sacrament is.



THE Notation of the word we leave to Criticks, together with the common use thereof in humane Authors; As it is used by Divines we are to speak of it. And so the Church defineth Sacraments to be *not only badges of Christian mens profession, but rather they bee certain sure testimonies, and effectuall signes of grace, and Gods good will towards us: By which he doth work invisibly in us, and doth not only quicken, but also strengthen and confirme our faith in him.*

Thus in the Articles of Religion enacted and established Anno 1562. Afterward in the second.

Articles of Religion
cap. 25.

Chap. I. Second book of Homilies, viz. in that of Common-prayer and Sacraments, out of Saint *Augustine* is confirmed the common description of a Sacrament, which (saith the Homily) is, that it is a *visible signe of an invisible grace*; that is to say, that setteth out to the eyes, and other outward senses, the inward working of Gods free mercy, and doth (as it were) seal in our hearts the promises of God.

A little after, distinguishing of Sacraments according to the exact signification of the word, from the generall acceptance of the same; it sheweth that in the exact signification of the word, *Sacraments are visible signes expressly commanded in the new Testament, whereunto is annexed the promise of free forgivenesse, and of our holinesse, and joyning to Christ*

Christ. To the same effect, and almost in the same words, hath Mr. *Nowell* in his larger Catechisme set down the definition of a Sacrament: Out of all which (when in the conference at Hampton Court Anno 1603. in the first yeare of King *James* of blessed memory, it was motioned, granted, and appointed, that something should bee added to the Catechisme in the Communion book for the doctrine of the Sacraments) this definition was collected, viz. *That a Sacrament is an outward visible signe of an inward and spiritnall grace given unto us, ordained by Christ himselfe as a mean whereby we receive the same, and as a pledge to assure us thereof.* In which description beside the end of the Institution, which I reserve to speak of by it selfe in the second

Chap. 1.

cond part, wee have a cleare expression of the Quiddity and Essence of the Sacraments together with the Author and Originall of them; Of which in order.

The Essence of a Sacrament.

THis is contained in the Genus, and Species. The Genus, or common nature of a Sacrament is, that it is a sign; The Specificall nature, or difference of a Sacrament is, that it is externall and visible.

A SIGN: This I say sets forth the common nature of a Sacrament: The word is a note of Relation, and puts us upon this question. Whereof is it a sign? The answer is ready; A sign of grace: The Article addeth *signs of grace,*
and

and Gods good will towards us.

What this Grace, this effect of Gods good will to us ward is, wee shall best determin, when wee find it in the severall Sacraments: For the present, the Church saith, it is Inward, and spirituall, that is, such a Grace, as resteth not in the body, but reacheth to the inner man, the Soul, and Spirit; Morcover, it is a *grace given unto us*, not only reported, or proffered, but also given, and put into our possession.

OUTVVARD and VISIBLE.

This word puts a difference betwixt this, and other signs of grace. This is a signe for Representation, and therefore must be obvious to the senses. By these is knowledge conveyed into the understanding: Thus is the Body a loving yoke-fellow, and helper to
the

Chap. 1.

the Soul : Neither is this sign only outward, but also visible and subject to the Eye : Herein differing from the word : Grace maketh way into the Soul, by the Eare, by the Eye : By the Eare in the word, by the Eye in the Sacraments. The Sacrament is a visible representation of grace ; Thus hath God provided for Credence, and Confidence ; for Faith, and Assurance : What we heare wee do beleeve, but what wee see, wee know. Wherefore as in the word, we use our eare to heare ; so in the Sacrament, we use our eye to see, and behold ; else are wee justly blamed. Hath God set up the brasen Serpent, and will not Israel turne themselves to behold the same ? Note that this outward visible signe by a peculiar name is termed the Element, which
puts

puts us in mind that it is a materiall substance, and differeth therein from the Ceremonious Actions, which attend the Administration; And which by their visibility might put in to be accounted signes: but indeed are not, as in the sequell will appeare.

The Author and Originall.

THis is intimated in those words of the Catechisme *Ordained by Christ himselfe.* The Sacrament is a signe by institution, not meetely by naturall signification. Truth there is in the signe a naturall Aptitude to represent what is signified; yet because it hath a resemblance to other things also, the institution doth restrain it to this individuall: Hence there is need of a word to be joyned to the Element to make

Chap. I.

Lombard
& Bonad.
venture
Sentent lib.
4. Dist. 3.
Aquinas part
3. qu. 60 6.

Detrahe
verbum &
quid est A-
qua nisi a-
qua? accedet
verbum ad
Elementum
& fit Sa-
cramentum.
Aug. in Ioh.
2. act. 83.

make it a Sacrament: Yea a twofold word; and both from Christ himselfe, viz. a word of Precept enjoining the use of this Sacrament, and a word of Promise to enjoy a benefit by the same.

This is that word whereof Saint Austin speaketh saying, *Take away the word, and what is the water of Baptism but water?* his meaning is; what more virtue, and efficacy in the Font than in the Fountain water. But, saith he, let the word bee joyned to the Element, and then it is made a Sacrament: which to understand of a bare, and naked recitation of the words, which the Schoolmen call the form of the Sacrament, is too jejune, and barren: Most true it is, that the right, and due form of Administration requireth, that there bee made

a plain and audible recitation of the precept, and promise both. And this in our Church-Liturgy is the matter whereof the prayer of consecration consisteth. Yet not our formall Recitation of them is that which doth give virtue to the Element, but the institution of Christ, *i.e.* the precept which he gave for our warrant, and the promise which he added for our encouragement. He I say: For who else durst give such a precept? who else can performe such a promise? *Such a precept*, if not given by Christ, is a direct breach of the second Commandement, which as it forbiddeth all Images of God, made by man for this end, to convey honour to God; so also all Images of his grace ordained for the conveyance of holinesse to man. *Such a promise*

Chap. 1.

*Beſarm.
Tom. 3. de
Sacrament.
lib. cap. 23.*

promise by which in the use of this, or that creature, Grace may be expected, who can performe but Christ alone? of whose fulnesse wee do all receive grace for grace: If the none but he can perform the promise of grace, it is fitting that he alone should appoint the signe: And in this do all agree: That Sacraments are Ceremonies of Christs owne immediate ordination, and institution: The Author of every legitimate and true born Sacrament is God himselfe: Thus it hath been from the beginning. To *Adam* God gave the tree of life; to *Abraham* Circumcision; to *Israel* the Paschever: In the new Testament God spake by his Sonne, and by him ordained Sacraments.

Coroll: By this that hath
beene

beene said touching the originall of the Sacraments, see what to hold touching that question disputed betwixt *Bellarmino* and *Chamier*. viz. whether to the consecration of the Elements, it be sufficient to make a bare recitation of the words, which concern the Element; or whether some further declaration of the first Institution be required: *Ex gr.* Whether the pronouncing of these foure words: *This is my Body*, over the Bread, bee enough to change the Bread, if not in nature, yet in use, and make it Sacramentall. *Bellarmin*, and his fellowes contend, that that word, which maketh the Sacrament, is *Verbum consecrationis*, by which he meaneth a form of words pronounced over the Elements; And thereupon bequarrelleth

Calvin

Part. 1.
Bellarmin.
Tom. 3. de
Sacrament.
lib. 1. c. 20


Chap. I.

* Chamier
Tom. 4. d:
Sac. 1b.
1. cap. 15.
16.

Calvin, and others, who (saith he) require *Verbum concionis*, a sermon to go before the Sacrament. Contrarily * Chamier stoutly defends, that the word by which the Element is made a Sacrament, is *Verbum concionale*, not a sermon, as the vulgar counteth a sermon, but a plain, yea an audible recitation of the first Institution. By which the people may take notice of the sacred action in hand: of the Author, intent, and scope of the Administration; of the Precept that giveth warrant; of the Promise that giveth encouragement. This he and many other of our Protestant Divines, count that word, that must be joyned to the Element, before it can bee acknowledged for a Sacrament.

CHAP. II.

*The manifestation of
both these in the
Sacrament of Bap-
tism.*

OME wee to the particular Sacraments; that so we may further manifest the truth of that wee have set down touching the Essence, and Originall: And first for Baptism

IN BAPTISM, the outward visible sign (saith our Church) is *water wherein the person baptised is dipped, or sprinkled with it in the name of the Father, and of the Son, and of the Holy Ghost: where note.*
First,

Chap. 2.

First, the Element : secondly, the Administration consisting of a Ceremony, attended with a forme of words.

Nulla di-
flinctio ma-
ri quis, an
flagno, flu-
mine, an
fonte, lacu,
an alveo di-
tuatur. Ter-
tull. lib. de
Baptismo.

The Element (that is the outward visible signe) is Water. Any ordinary water may be used ; rain , river, or fountain , no great matter in that, so it be water; and for religious-manners sake, as pure water as may be : none other liquor may be used, but water ; herein all agree. The reason hereof see cap. 7. The custome of the *Iacobines* that baptise with fire, is farre wide. That text of *Matth. 3. 11.* on which they build, must bee expounded metaphorically , or rather prophetically, with reference to the historie of the fiery cloven tongues, the visible representation of the holy Ghost on the

the day of Pentecost. *Act.*

Part. 1.

2. 2. 3.

The Ceremonie used in Baptisme is either dipping, or sprinkling : dipping is the more antient : At first they went downe into the rivers, afterwards they were dipped in Founts : In colder climates, and in case of weaknesse, the custome of the Church hath been to poure water on the face. The substance is washing: to wash the body either in whole, or part, and so that this be done, the manner is dispensable by the Church. So for the number of dippings, *i.e.* whether it should be done once, or thrice, is held indifferent, and in the power of the Church ; as experience hath made it good : for why ? the power, and efficacie of the Sacrament, doth not stand in the

Hence Baptisme is termed washing. *Eph.* 5. 26. *Tit.* 3. 5.

Lombard & Louau: Sentent, l. 4. Dist. 3. Aquin: parte 3. Qu. 66. 8.

Chap. 2.

the quantity of the Element,
but in the nature and true use
thereof.

Use.

Well, the body must bee
washed ; all washing doth
presuppose uncleannesse : here
then take notice of the state
of nature , wherein wee are
born, or rather see how Bap-
tism doth teach us Repen-
tance : viz. By shewing us
our naturall corruption, which
must be washed , before wee
be acknowledged for mem-
bers of Christ : meditate of
this , when thou seest the In-
fant baptised ; and see it (I ad-
vise thee) so often as it is done,
that so thou mayst often take
notice, of the spirituall pollu-
tion of the soul : of the soul
I say, for this washing in Bap-
tism, is not in respect of the
bodie, but of the soul in the
body : he that resteth in the
washing of the body, loseth al.

The

The forme of words used in the Administration of Baptism hath in it something essentiall, and something accidental, and alterable.

Essentiall it is, that with the name of the Action, there bee joyned a recitation, and rehearfall of the severall persons of the blessed Trinity: The reason of this will appeare if we once understand what it is to baptise in the name of the Father, Sonne, and holy Ghost: Note here, that the word NAME used in this place, may have three significations.

I To signifie the authority by which the Minister doth baptise: As wee say in the Kings name, that is, by authority from the King. Thus the phrase is used in *Mar. 16. 17. John 5. 43. Acts 4. 7. 10.* So that this phrase, I baptise in

C the

Lamb. &
Bonav:
Senten: lib.
4. Dist: 3.
Aquin: par-
te 3. Q. 2.
66. 5. & 6.

The phrase
ἐν ὀνόματι
doth most
usually
signifie,
authority
and com-
mission:
Mat. 7. 22.
Acts 3. 6.

Chap. 2.

The construction
of the
verb *βαν*

βαν with
the prepo-
sition *εις*
sc *βαντι-
ς* *εις* *το*
ορτα,
sheweth
that the
verb hath
a transi-
tive signi-
fication; q:
d: *bapti-
zando a-
doptare in
familiam.*

Thus the
word

ορτα is
ruled in
constru-
tion with
ειν, *ειν*,
and *ειν*,
in the *Act.*
of the *Ap.*

the name, is as much as *An-
tharitate mihi commissâ*. By
that authority which I have
received, do I baptise thee.

2 To intimate the service
of the persons named, and so
to baptise in their name, is to
dedicate, and consecrate to
their service, to adopt into
their family: So the Minister
prayeth, *Grant that whosoever
is here dedicated to thee by our
office and ministry: To dedi-
cate unto God, what is it, but
to adopt into the family? to
consecrate to the service of
God?*

3 To remember the faith,
and profession of this Article
of the Christian Religion, and
consequently the whole pro-
fession of Christianity. And
well may this Article bee
given for instance of the
whole, because it is the first
poynt, wherein the Christian
religion

religion differeth from others:
It is also the summe of the
whole, and virtually com-
prehendeth all the residue:
This is the substance, and
method of the Creed, wher-
of, not the Church, but Christ
himself was the Author: Now
according to this, the phrase
to baptise in the name, doth
note forth the end of baptis-
ing, viz. why he doth bap-
tise him, even to enter him
into the faith, and profession
of the Christian Religion;
and this may seeme to be
the sence and meaning of
the phrase in the judgement
of the Church; for after the
solemn profession of the
Christian faith, according
to the articles of the Creed,
which is exacted of the par-
tie baptised, the Minister de-
mandeth of him, *wilt thou be
baptised in this faith?* to

Chap. 2.

which when he hath answered, *this is my desire*: he is baptised in the name of the Father &c. So that by submitting himselfe to Baptism, he doth subscribe to the Christian faith: adde this also, that when the Minister doth crosse the childs forehead, he useth these words, *In token that he shall not bee ashamed to professe the faith of Christ crucified*: which words do plainly expresse the end wherfore it is done: neither doubt I but that the Church appointed this to be done, in imitation of the other ministeriall Act: and so by the variation of the phrase shewed what they conceived, to be the meaning of that phrase used in Baptism, *viz.* to bind the partie to the profession of this Faith. By this now we see the reason, why it is Essentiall to the

the form of Administration, that with naming the action, there bee a recitation of the Trinity, *viz.* because the mention of the holy Trinity doth determinate the end and use of the act, which being of it selfe indefinite, and appliable to many other ends, is by these words limited to this alone.

Consequently, such a form of words, wherein this is omitted, is not to be allowed:

It is objected out of *Acts* 2.

38. there is another form of words delivered: But we answer, that these words do not set down the form of Baptism, but the end and use of it, *viz.* to assure them of Remission of sinnes by Christ; or if they do intimate the form, yet not the whole form, but only part of the form used by the Apostles; and that either by

Be bapti-
sed ever
one of ye
in the
name of
the Lord
Iesus.

Chap. 2.

Apposition of the name of *Christ* to the second person [as thus, *in the name of the Father, and of his sonne Jesus Christ, and of the holy Ghost.*] or else by a Ceremony superadded (as doth our Church) for explication of that faith, which was required to be placed in the second Person, under the name of *Iesus Christ*. Whatsoever it was that they did, or said: it must not be received that they left out the names of the other persons: doubtlesse they did expressly name them all: both because that else the words had been lesse plain, and distinct, than the sign it selfe; and also because that else they had transgressed the precept of *Christ*, *Matt. 28.* thus much for the *Essentials* in the administration.

ACCIDENTALL *in the*
form

form of Administration it is to insert the Pronouns I and THEE, yet usefull, and profitable, to note the different persons, Minister, and Receiver.

Part. I.

EGO I, noteth the Person baptising, who must be a lawfull Minister, such a one who hath received authoritie to preach, or publish the Gospel. A troublesome question there is among the Schoolmen, and their followers about the Minister of Baptism: whether a Layick, a Woman, yea an Ethnick might not well, and lawfully do it, in case of Necessitie. The Anabaptists also dispute this question, against their brethren of the Separation. Something also there hath been to do in our Church about it: see *Cartwright* deny-

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nying women, and Layicks any power; *Whitgift*, and *Hooker*, pleading for it: at last King *James* determined the question, in the conference at Hampton Court, and caused the Rubrick of private baptism in the Communion book, to appropriate the act of baptising to the lawfull Minister; and that justly, it being most properly the office of the Minister, to stand in the place of God, and to seale his children in their foreheads.

TE, THEE; noteth the partic baptised, which is another, not the Minister: so that no man may baptise himselfe, wherein is detected the folly of *Smith* the Se-baptist, who having runne the wild-goose-chace, separating first from the Church of England, then from

from the Brownists, came at last to the Anabaptists, yet not as a disciple, but as a Father, and founder of a new Church, and therefore baptised himselfe, which neither *Iohn Baptist*, nor any other did before him.

To end this discourse, wee see what is Essentiall in the forme of Administration, what is accidentall: wee in our Church retain that form of words, which hath been used in the Church of Rome; and justly too; it being confessed and acknowledged to be as well as it could be framed: wherein we may do well to note the providence of God over his Church, who even in the corruptest time, hath preserved intire this form of Administration, together with the proper element of Baptism: by which

Chap. 2.

even the Priests of the worst times baptised Infants into the true faith of Christ : and like a leprous , and infectious mother, is the present Church of Rome ; she beareth, and bringeth forth sound children, but presently hazardeth the infection of them with her milk , as it were with deadly poyson.

That this Element together with the Ceremony , and the form of words used in the Administration , were all of them , ordeined by Christ, is so plain by that text, *Mat.* 28. that it cannot be denied : thus have we manifested both the Essence , and Originall of Baptism.

CHAP.

CHAP. III.

*The manifestation of
the Essence, and
Originall of the
Lords Supper.*



Touching this, our Church saith, *that the Element, or outward part in the Lords Supper, is Bread and Wine, which the Lord hath commanded to be received: thereby teaching us, both the number, and names of the Elements, and also the Originall of this sign, or which is all one the ground, of our receiving.*

For the NUMBER of Elements, there are two, yet not two

Chap. 3.

two Sacraments : no ; both make but one Sacrament , for which they are joyned together in this sacred action , to teach us the full sufficiencie of spirituall nourishment, which is in Christ. Corporal nourishment must consist of something moist , and something dry ; and he that partaketh not of both, hath not sufficient ; so here we have both in Christ, and therefore need not seek elsewhere.

The NAMES of these two Elements, are Bread , and Wine ; not Flesh, and Blood, (which happily would have carried a greater resemblance of that, which is thereby signified) lest it might have been impiously thought to have been prepared for Cannibals , not for Christians : but Bread, and Wine, which have

have an excellent proportion, and Analogicall Representation of what is here remembered, as shall be shewed in the seventh Chapter.

Part. I.

The ORIGINAL of these Elements, and the ground of our receiving is the command of the Lord, expressly mentioned by S. *Matthew*, *Mark*, and *Luke*, and out of S. *Luke* repeated *verbatim* by S. *Paul*. Whence appeareth the abominable impietic, and horrible sacriledge of the present Church of *Rome*, which hath not only appointed new ends, and uses of the Sacraments, Circumgestation and Adoration, which Christ, and his Church never did once dream of, but also hath deprived the Laity of the Cup altogether. And whereas Christ saith, drink ye all of this; She saith no, not all of you

Mat. 26. 26

Mark. 14.

22.

Luke. 22. 19

(*cor.* 11. 23.

Articl: 30.

Chap. 3.

you, but only the Clergie must, the rest must be content with their wafer cake, for more they get not.

Object. That word *Omnes*, All of you, is to be restrained to the Apostles, who alone were present.

Sol. And to whom must the other *Omnes*, which tho not expressed, is yet understood in the precept of eating; to whom I say must that be extended? To whom doth Saint Paul direct that Canon, *Cor. 11. 28.* *Let him eat, let him drink.* Why do they not also take away the Bread from the Laity, as well as the Cup, since none but the Apostles were present? But to let these bellies passe; all that desire the benefit of the Sacraments, must know it to be their duty, to eat, and drink, the Bread,

Bread, and Wine, which the Lord hath commanded to be received.

Part. 1.

Ob. But blood was never used for nutrition, nay the eating, or drinking thereof is directly prohibited, *Gen.* 9. 4. and *Levit.* 7. 14. and much more the blood of man: why then are these men blamed, that forbear to drink that in its type, and figure, which manifestly was forbidden to be drunk, in its proper substance.

Sol. We are not to depart from the letter of Christs Precept, because we cannot untie the knots of humane Curiosity: Blood indeed was never lawfully drunk, much less the blood of man; but alwayes shed for expiation; and therefore it might (to carnall reason) seem as incongruous to drink it in its type,
and

Chap. 3.

and figure, as it is congruous to eat flesh, in its figure, which was allowed for the proper food, and nourishment of the body: yet since Christ hath commanded us to drink that Wine, which he himselfe hath called his blood, we must do what he biddeth, and leav him to stop the mouths of Cavillers: when God calls for obedience by the letter of his word, we must not stand to ask him the ground, and reason of his Commandement: Duties belong to us: Reasons, to God.

Note, that as the Bread accidentally was unleavened, that Bread I mean, which Christ our Saviour used, at the first institution; so also the wine in the Cup, was not intentionally provided for this new Sacrament: our Saviour took
such

such ordinary provision, as the custome of the country used in the Passeeover: happily also the wine that he used was mingled with water; it being the custome of the country to dash their wine to prevent Drunkenness: which things are fit to be noted, lest we should place any superstition in the imitation or not imitation of those things which were but accidentall. The Catholick Church hath appointed Wine to be used, yet indulgence was granted to the Norwegians to use other drinks. The reformed Churches some of them put leaven into the bread, & some of them banish water out of the wine. And in these things tho the text of Scripture impose no necessity, but leav a liberty; yet is it fitting that men should in conscience use their

Chap. 4.

their liberty according to the Canons , and Constitutions of the Church.

CHAP. IV.

The inward Grace signified by the outward Elements.



THE Sign in either of these two Sacraments (as we have heard) is externall, and visible : now what is signified by these Elements, cometh to be enquired ; this is called a *Grace*, and it is said to be *inward*, and *spirituall* : Particularly, the inward part, and thing signified by the Bread and Wine, saith our Church, is *the body and blood of Christ* : by the bread is signified the Body , and by the wine

wine, the Blood; both which being found in Christ, do set forth the truth of his Humanity: but being considered in their separation, that is, as separated really one from the other, they do set forth the truth of Christs death. A reall separation of the blood from the body is here (in the Sacrament) represented, and set forth in the locall distance of the two Elements, the bread in one vessel by it selfe, the wine in another by it selfe: for which cause, the Elements ought not to be mingled together. The Elements are bread, and wine: * Not a sopp, because not the blood of Christ, while it was running in the veins, but when it was shed upon the ground is signified in the Sacrament; so much is plain out of the words of
our

See Do-
ctor Iohn
W. ges
in his Re-
joynder,
cap. 1. Sect.
15. p. 60.

Chap. 4.

our blessed Saviour, touching the Cup; *This is my blood of the new Testament which is shed for many*: plain also it is out of the speciall end of the Institution of this Sacrament, which (saith our Church out of Saint *Paul*) is for a continuall remembrance of the death of *Christ*, &c. But of this hereafter.

Now for the Sacrament of Baptism, that which is signified by the water (to speak exactly) is the blood of *Christ*, not the blood in the living bodie, but the blood that was spilt, and shed upon the ground: prefigured in the Law by the blood of the sacrifices, which was sprinkled upon the unclean, for the purifying of the flesh. The blood of Bulls, and Goats were shaddows of prefiguration, but the body is *Christ*; whose

whose blood doth wash, and cleanse the soul from sinne, and is signified by the water in Baptism.

Q. How can this be (may some say) when as the blood of Christ is signified by the Wine in the Lords Supper?

For answer hereunto, we shall do well to remember, what Saint *John* hath related in his Gospel, viz. That upon the peircing, and goring of Christs side, there came forth blood, and water: what water was this? not any miraculous humour, much lesse the corruption of blood in Pleuritick bodies; but that watery substance, which Anatomists do find in the *Pericardium*, placed there by nature, as it may seem for the refrigeration of the heart. Now for the full manifestation of the death of Christ, it pleased

Part. 1.

See this noted by *Calvin*, *Bera*, and *Estius*, on the text of *St. Iohn*. so also by Bishop *Andrews* in his 13. Sermon on Whitsunday.

Chap. 4.

pleased the providence of God, to make use of the malice of the Souldier, to pierce the *Pericardium*, and gore the heart, which being done, it is impossible for any one to live. And this watery substance is that, which the water of Purification, and the water of Baptism doth properly signify, the which, tho in propriety of nature, it differ from the blood of the vitall vessels, *viz.* the heart, and the liver, running in the veins, and arteries, yet in common phrase it is called the blood of Christ; which blood of Christ is represented in both the Sacraments. Hence there is a different respect of the blood of Christ, shed for expiation, and a two-fold use of it after the effusion, *viz.* partly for Nutrition in the Supper: partly for ablution
and

and purgation, as in the Sacrament of Baptism: hence are those phrases of washing, and cleansing so frequent in the new Testament; this is that fountain, which is set open for sinne, and for uncleanness: thus in the new Testament, as well as in the old, all things are purged by blood, *Hebrews* 9. 22.

Thus both Sacraments have speciall Relation to the death of Christ, which the phrase of Scripture doth manifest: for of Baptism it is said, that by it *we are baptised into his death, and buried with Christ, Rom. 6. 4. Col. 2. 12.* and the Supper is the remembrance, and commemoration of the death of Christ: *1 Cor. 11. 26.* and this doth fully manifest unto us, what that grace is, which is signified in the Sacrament, and how

Part. 1.

Act. 22.

16.

*Eph. 5. 26.**Tit. 3. 5.**Heb. 1. 22*

Chap. 4.

how the word *Grace* used in the definition of a Sacrament is to be understood. Doubtlesse hereby is meant not a quality infused, but a gracious gift bestowed upon us : Now of Gods gracious gifts, some are corporall, and reach no further, than the body ; Others are spirituall touching the state, and welfare of the soule, and such is that *Grace*, or gracious gift presented in the Sacraments. Again, whereas there be divers sorts of these spirituall graces, that *Grace* which is the ground-work of the Sacraments, is not any among the Gifts, and Graces of the Spirit, but the gracious Gift of the Father, who gave his own Sonne for us ; indeed Christ himselfe is that gracious gift of God, which is presented to us in the

the

the Sacrament. *Christus quā
passus*, the body and blood of
Christ given for mankind in
the work of redemption, are
by the Sacrament given to
mankind, for the application
of that redemption. *Bellar-
min* is deceived, while in the
heat of his scholasticall dis-
course, he will needs have
the Grace of Justification (or
as we do better stile it, sancti-
fication) to be the thing
which is principally signified
in the Sacrament. That is an
effect, and consequent, but
Christ crucified is the speciall
signification of the Sacra-
ment: Reason giveth it, for
it is against the nature of the
cause, especially of the instru-
mentall cause, to represent
the effect which it self pro-
duceth: Adde this; the nature
of a sacramentall sign con-
sisteth in analogicall propor-

D

tion

Part. 1.

Christ
the grace
signified
in the Sa-
craments.

Chap. 4.

Ex Christi
latere stu-
xisse rostra
Sacramen-
ta: vide
Calvinum
& Elinum,
ut supra.

tion: now this is most apt be-
twixt these Elements and the
body and blood of Christ:
so also of the operation of the
one upon the body, and of the
other upon the soul: but no
similitude at all betwixt these
Elements, and the grace of
Justification. To conclude
this: both the doctrine of the
Schoolmen, and that com-
mon saying of the ancients,
received from Saint *Augu-
stine*, doth shew that *Chri-
stus passus*, Christ on the
Crosse, is that grace, which
is primarily and principal-
ly signified in either Sacra-
ment.

CHAP.

CHAP. V.

*A Corollary drawn
from this part of
the Definition.*

NOvv from this first part of the Definition wherein we have heard the Essence, and Originall of the Sacrament, we may justly collect this *Corollary, viz. That if either part be wanting* (that is, if either there want a visible sign, or an invisible grace,) *there can be no Sacrament:* And thus doth the Church teach her children, that the parts of every Sacrament are, and must be two, the outward visible sign, and the inward spiritual

D 2 rituall

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rituall grace. How can this be (might some curious Crittick say,) is the Genus, and and common nature of a Sacrament, the sign of grace, and is grace now become part of the Sacrament? Is not this all one, as if the man should be called a part of the picture which is the representation of the man? in very deed to speak properly, grace is no part of the sign, but *Subiectum*, or *Substratum præsuppositum*, the ground-work thereof: but when we speak in the vulgar phrase, we call those things parts, which are any way Essentiall, and so grace is a part of the sign, that is, essentiall to it, for except it be a sign of grace, it is not a Sacrament; adde this also, that howsoever the School saith, that the sign is properly (as indeed properly

it

Part. 1.

it is) the Sacrament, and doth relatively oppose it to the grace signified: yet the Church speaking to the capacity of the simple, calleth the whole sacred action of Baptism, and of the Supper, by the name of the Sacrament: which taken in this larger signification, is (as it were) compounded of two things, one earthly, the other heavenly: and these vulgarly are called the parts of the Sacrament, as being both of them essentiall, to the constitution of a Sacrament.

Hence is an argument fetcht to overthrow Transubstantiation, which by changing the bread into the very body of Christ, hath taken away the sign, and so spoyled the Sacrament; for as the soul departed, and the body separated is not the man; so nei-

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ther the sign without the grace, nor the grace without the sign, but being both together considered relatively, do make a Sacrament: there may be therefore no change of the one into the other.

Hence also fetch arguments to convince those five obtruded by the Roman Church, to be no true born Sacraments, properly so called; which is thus proved by induction.

MATRIMONY doth confer no grace, nor make the married ever a whit the more acceptable in the sight of God; consequently is no Sacrament: nay more, it doth not signifie that grace, which we find to be specially signified in the Sacrament, *viz.* the Passion of Christ. Saint *Paul* indeed doth

doth shew, that it signifieth the mysticall union betwixt Christ and his Spouse, the Church; and our Church doth grant further, that God hath consecrated the state of Matrimony, to such an excellent mystery that in it is signified, and represented the spirituall marriage, and unity betwixt Christ and his Church: And indeed, it hath a fair analogy in respect of this particular: But the mysticall union is not that, which Sacraments are born to signifie. So then since Matrimony doth neither signify the Passion of Christ, nor conferr any grace, or if any, not the grace of justification nor forgivenesse of sinnes, we conclude it to be no proper Sacrament. To this might be added, that Matrimony hath no sign, and therefore how should it signify?

Chap. 5.

fy? for what should be the sign? not the parties contracting, for then where be the Receivers? nor the consent that passeth between the parties by words, and signs: for what Analogicall Representation have these with the Grace of justification? allow it therefore (as doth our Church) for an honourable estate, which God hath ordained for the benefit of this life, for the mutuall comfort and assistance of the man and woman; but not any Sacrament properly so called.

ORDINATION doth indeed conferr a certain grace, so may that spirituall and ghostly power be not unfitly called, wherein consisteth the dignity of the Ministry (thus understand those words of
our

our Saviour, breathing on his Disciples, and saying, *receiue ye the holy Ghost*, Iohn 20.) but this is not the grace of Justification, and Remission: consequently it is no Sacrament properly so called.

ABSOLUTION seemeth to come something nearer to the nature of the Sacrament, in respect of the effect therof, which (say they) is *Remission of sinnes*: and indeed so much the words used by the Confessor saying, *I do absolve thee*, do seem to import: neither may it be denyed, but that this Authority of the Ministry, which Saint Paul calleth the *Ministry of reconciliation*, is grounded upon those texts so often allcadged, *viz. Matt. 16. 19. and 18. 18. and Iohn 20. 23.* which

2 Cor. 5. 18

Chap. 5. do plainly speak of a certain power, and authority in remitting, or reteining sinns, which the Minister hath received: neither is this peculiar to the Episcopall Jurisdiction, but common to the Presbyteriall function: Bishops indeed are said to have the keys in speciall manner, and consequently a peculiar kind of absolution, which consisteth in removing, and taking away the censurs inflicted: but beside this, there is a power of Absolution delegated to the Ministry in their Ordination; not imperiall, or Prince-like, for so that of the Pharises is true, *none can forgive sinns, but God alone*: but ministeriall, and Judge-like: This power being primarily in Christ as Mediatour, it hath (to use the words of the Reverend Bishop Andrews.

See his
Sermon
entitled,
of the
power of
Absolution
p. 8. 58.

draws) it. hath pleased him out of his Commission to grant a warrant and Commission to the Ministry, and therby to associate them to himself, and to make them *Co-operatores* workers together with him. So that now by virtue of this their Commission, they have power not only to publish the conditions of Peace, and Reconciliation to the sonns of men, *viz. credenti remittentur peccata*, if they beleeve, they shall receive remission; but also to apply the comfortable assurance of remission to this and that man in particular, and upon the sight, and approbation of Penitency, and unfained sorrow, to say to him, as did our Saviour to the Palsie-sick-man, *tibi remittuntur peccata*: Bee of good cheer, thy sinns are forgiven thee.

Thus

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Thus as the Schools do speak: *clave non errante*, as sometime it doth or may do through the hypocrisie of the Penitentiary, if the Minister faile not in the key of knowledge, that is, in discerning, and rightly judging of the penitentiall sorrow, and contrition of the peccant, (contrition I say, for Absolution belongeth not to them, who feel not the burthen of their sinns) if he faile not in that, his key of power, and Authority delegate is found effectually operative, and hath in it the stamp of God, for the quiet and content of the troubled conscience.

A great power doubtless; and for which the people may very well (as we find in *Mat. 9. 8.* they did) glorifie God, which had given such power unto men, yet is not this
enough

enough to make Absolution
a legitimat and proper Sacra-
ment, because we know it to
be essentiall to a Sacrament,
not only to conferr grace, but
to do it by, a sign, a visible
sign, a materiall Element,
which naturally having an
aptitude to resemble, by In-
stitution is appoynted to re-
present, and convey Christ
to the worthy receiver, this
sign is wanting in Absolution;
as before in Ordination:
words we hear, and gesticu-
lations we see, as namely the
Imposition of hands: but we
have been taught by the
Schoolmen, and do beleev it
for a truth, that Sacraments
do consist of things and
words, as it were of matter
and form: of things (I say) not
of words, nor gestures, which
have no analogicall repre-
sentation of the grace of ju-
stifica-

Part. 1.

*Sacramen-
ta constunt
rebus ut ex
materiâ
& verbis
ut ex for-
mâ.*

Chap. 5.

ification, much lesse of the Passion of Christ. Consequently they can make no Sacramentall sign, and without a sign there can be no proper, and legitimate Sacrament.

CONFIRMATION hath a materiall and visible Element indeed, *viz.* Chrism: which in the former hath been wanting, but not of divine Institution: we may not deny, but the use of their Chrism is ancient, as appeareth by the records of the Church: very early did it creep into the Church, but wanting divine Institution, it is no sacramentall sign, and therefore Confirmation is no Sacrament properly so called. As for those texts of Scripture, *sc.* 2. *Cor.* 1. 21. and 1 *Iohn* 2. 20. which they contend to be allusions to the Sacrament.

See Fathers, and Councils alleadged by *Belarmin*, examined by *Chamier*.

Sacrament of Confirmation, they must know that allusions are, too light to be the foundation of Sacraments: how much more when the allusion differeth from the main scope of the Sacrament, and so from the use of the sacramentall sign? as in both these places it is manifest: who knoweth not, that this unction now used by the Pontificians, is made to resemble that old custome of Wrestlers, or Race-runners, who used this unction of their limbs, to fit them for their intended exercise? to which custome and use, neither of the texts doth make any allusion. For these reasons. Element doth represent Christ. 2. They who are confirmed by this unction, are made to resemble Christ.

Chap. 5. not immediate Communion, or partaking of the death of Christ, and of Iustification, but the subsequent gifts, and graces of the Spirit. 3. That the ceremony used in it, is not peculiar to it: Imposition of hands is, we grant, a Ceremony used in the application of an intended benediction; but not peculiar to any one form and special manner of blessing; take it as a separate Ceremony (tho in this use *Chamier* sheweth that it is not appointed at all, but only taken up lately by some private spirits, but admit it as a separate Ceremony; It is used also in Absolution and Ordination; take it, as a relative Ceremony, *i. e.* as it is used to apply the Element to the party: so it is used in Baptism; at least when in case of necessity the water

water is powred upon the child's forehead. Lastly, add this, that every Sacrament of Christs Institution, is common to every Minister of the Gospel; this therefore, (say the same of Ordination) being reserved to the Bishop of the Diocese, can be no Sacrament properly so called.

UNCTION hath a material Element: grant it also to have been of divine Institution; for the text of Saint *James* (as Interpreters do agree) is a repetition of what was done, by the command of Christ himself, *Mark*, 6. 13. yet can it be no Sacrament, because it was temporary, not perpetuall. And whilst it lasted, it was appointed for the cure of the body

See this in
Chamier.

Chap. 5. bodie, not of the Soul : It signified not the Passion of Christ, nor doth it conferr the grace of Justification; consequently is no Sacrament.

Ob. Yes, Saint James saith, if he have committed sinns, they shall be forgiven him.

Sol. True, but he saith before, the prayer of Faith shall save the sick, and the Lord shall raise him up: this pertaineth to the body, which was the principall end of appointing that Ceremony; the benefit of the Soul was adventitious: and consequently, tho for the time. *i. e.* so long as the power of miracles lasted in the Church, there might be something extraordinary in this Ceremony, yet no proper Sacrament: not then, much lesse now, since miracles

Part. 1.

racles have ceased: To conclude, these five Sacraments, (as the Papish call them;) were they purged from superstition and abuse, might happily (at least some of them) be tolerated for ecclesiasticall rites, and are excellent and profitable customs. Thus the Church of England reteineth them all, having cast away those adulterate Elements of Chrism, and Oyl, and findeth the use of them profitable for the furtherance of that religious care that ought to be found in all that profess themselves Children of the Church, and members of Christ. But never may these hope to be acknowledged for the great Sacraments of the Gospel: no more Sacraments but two generally necessary to Salvation, one for Admission, another for Preservation;

Chap. 5^m

feruation; *sc.* Baptism, and
the Lords Supper; which is
further manifested by
the end why Sacra-
ments were or-
dained.

THE



THE SECOND
GENERAL
PART.

CHAP. VI.

*The end why Sacra-
ments were insti-
tuted.*

THE His doth our Church
expresse in those
words of the Defi-
nition : *to be as a*
meanes by which we receiv
the same ; that is, the Grace
signified : and as a pledge to as-
sure us thereof. Note here two
Branches

Chap. 6. Branches of this end, why they were ordained.

1. A MEAN OF CONVEYANCE; and so of receiving the Grace signified. Herein differ Sacraments from other signs, in that they do not only signifie and represent to the understanding, and memory, that gracious gift of God, but also as Instruments do convey the same: Like the Turf, and the Twig, in Livery and Seiz in; like the Sergeants Mace in receiving his office: Such are the Sacraments; not unfitly compared to Chanells, and Conduit pipes, which derive the water from the Spring to the Cistern, for even so do the Sacraments convey Christ with all his benefits to the worthy receiver.

2. A PLEDGE OF ASSURANCE

RANCE; to assure us therof :
note that word [therof]
must be referred to the verb
Receiv, not to the noun *Grace*.
Sacraments do not only as-
sure us that such a benefit
there is, but that it is receiv-
ed by receiving the sign; and
indeed this doth depend up-
on the former: for as by that
legall instrument of Livery,
and Seizin, the full possessi-
on of the purchase is known
to be taken, in taking and
receiving that Instrument;
so here; whosoever doth, (as
all must, and ought) acknow-
ledg the Sacrament to be an
Instrument of conveying, a
mean of receiving, cannot
choos but acknowledg the
same Sacrament, to be a
pledge of assurance: Briefly
they are first Instruments of
conveyance, and means of re-
ceiving; consequently seales,
and

Chap. 6.

and pledges of assurance: Prove the first, and the latter doth follow without constraint. Excellently therefore hath reverend Master *Perkins*, in three words, set forth the nature of a Sacrament, only I would a little invert the order of his words, and fit them to the true meaning of our Church thus; that Sacraments are, signs to represent, Instruments to convey, and seals to confirm the conveyance of Christ with all his benefits. Come we to particulars: Baptism doth convey the blood of Christ, and the other Sacrament both body and blood.

Hence, and hereupon is the Necessitie of receiving the Sacrament, even because the Elements do not transferr the grace as they are consecrated, but as received. The Turf,

Turf, and Twig: the Mace must be received, else nothing is done. Nor to the Spectator, but to the Receiver doth water in Baptism, the Bread in the Lords Supper instrumentally convey the body, and blood of the Lord Jesus.

Use. They therefore are deceived who make no more account, nor acknowledge any further end of the Sacraments, than to be naked signs of representation, and Commemoration; Or to be badges of our Profession to distinguish the Assemblies of Christians from the Synagogs of Jewes, Turks, and Pagans, to unite the members of the Christian Church into an holy society. Truth it is, that all these are considerable in the Sacraments; they are Signs, Badges, Cognizances, Ligaments, externall Ceremonies of

Sacramentarian.

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Religion, and testifications of our piety towards God : But all these come short of that speciall and prime end , for which they were ordained : Distinctive badges they are in respect of the publike Administration, which is the act of the Church : Uniting badges they cannot bee, except first they be instruments : for we are not united to Christ *mediente Ecclesiâ*, that is, in being first united to the Church, but rather wee are united to the Church, the body of Christ, *mediente Capite*, in being first united to Christ the head, and by him one to another : So then consider the Sacraments in their Administration, and so they be Badges, and Cognizances : but in respect of their ordination and institution, and so they are Means and Instruments.

were instituted.

75

Part. 2.

Q. Whence is it, that Sacraments are means of receiving.

Sacramentall
union.

Resp. Even from that *Sacramentall union* of the sign, and the thing signified; which being inseparable, hence it is that in receiving the sign, we receive the grace also: As by virtue of that personall Union of the two natures, he that entertained, and worshipped the son of man, did also entertain and worship the son of God: he that blasphemed and persecuted the son of man, did the same to the son of God: So here, by reason of this Sacramentall union, who so worthily receiveth the sign, receiveth the grace; who so unworthily handleth the sign, doth also dishonour, and de-dignifie the grace it self.

Hence also is the translati-

E 2

on

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on of phrases, that what is peculiar to the sign, is translated to the signified, and what is proper to the signified grace, is applyed also to the externall sign. Thus Baptism is said to wash the soul from sin, and the Lords Supper to feed the soul with grace: because it is united, and conveigheth that grace to the soul, which indeed can work upon the soul; and the blood of Christ, is said to wash; the body, and blood are said to feed: because they are united to, and conveyed by these Elementall signs, whose proper operation is to wash, and feed.

Qu. Doth not this then prov the Reall Presence of the body, and blood of Christ in the Sacrament.

Reall presence,

Ans. A Reall presence the Church of England holdeth, if

if we rightly understand the phrase, and against the Sacramentarians, we maintain that *the body and blood of Christ are verely, and indeed taken, and received of the faithfull in the Lords Supper.* Nor do we fear to say, that as in Baptism water washeth the body, and as in the Lords Supper the bread feedeth the body, so also doth the blood of Christ wash the soul, and the body of Christ feed it to eternall life: Nor do we understand this to be a truth only thus, that as the one washeth and feedeth the body, so certainly doth the other wash and feed the soul; nor thus only, that at the same time, when the one doth wash, and feed the body, the other doth wash and feed the soul: both these are truths, but neither of them

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enough to expresse the whole truth ; The first noteth no relation at all betwixt the sign , and the grace ; the other only a relation of time, not of causality more, or less : But thus we understand it : That , in that the body is washed with this water, and nourished with this bread , the soul is also cleansed by the blood of Christ, and nourished with his body. Thus I say : and in this sence we grant a reall presence according to the Scriptures : our Saviour saith of the bread *this is my body*, and Saint Paul doth well explain the meaning of it, in that *Quare* of his : *The bread which we break is it not the Communion of the body of Christ ?* as who should say , it is so indeed : the same may be said of the water in Baptism, that
it

it is the Communion of the blood of Christ; that is, more than a bare sign of representation, even a mean of receiving that grace, which to the faithfull is really present, and of them verily received in the Sacrament.

This is confessed of all both Romish and Reformed, and had not the Curiosity of mens brains proceeded further, to determin peremptorily of the speciall manner of this Reall Presence, we might in this have held Communion: But as in other matters of Religion, and mysteries of Godlinesse; so also in this, mans restless head and curious brain, ready enough to pry into things reserved, and rash too much to determine of them, and to defend his determinations, hath put the Church to much

Chap. 6.

The nurse
and spring
of Here-
sies.

*Non de re
ipsa, sed de
modo ex-
plicandi.*

toyl, and labour, and to continuall vexation.

And here by the way, it may be worth the noting, that the most of those hereticall pravities, which have alwayes vexed the Church, have been not of the truth of the thing, but of the manner of explication. The Articles, of the Trinity, of Christs Incarnation, Descension, Ascension, personall Union, Sacramentall presence; The article of the Procession of the holy Ghost, of Justification by faith, of the concord and co-operation of Gods grace, and mans will: these and others of the same nature, have not been so much denied or questioned of their truth, as of the manner of truth. And had not Curiosity been seconded by pertinacy, we might

Part. 2.

might happily have filled the Schools with questions, not the Church with Heresies. How much better had it been to have followed the modestie of our Church, in this question, which setteth down, what is received from Scripture, but wadeth no further? Certainly as touching these modalities, better it is Christianly to beleev, than curiously to inquire: *And the use* which we ought to make of all mysteries of Godliness, when we meet with them, and their inexplicable difficulties is, 1. To admire the infinite and incomprehensible wisdom of God, whose wayes are past finding out: so Saint *Paul Rom. 11. 33.* 2. To be humbled in the sight, and sence of our own Ignorance: thus *Agur, Prov. 30. 2.* 3. To
E 5 figh,

*Preslat
dubitare de
oculis
quam liti-
gare de in-
certis: Au-
gust. de Ge-
nesi ad lise-
ram l. b. 8.
cap. 6.*

The right
use to be
made of
inexplica-
ble myste-
ries.

Chap. 6. sigh, and long for the time of Revelation, saying, Oh when shall I come thither, where I shall see, and know, as I am known. 4. To cleave fast to the truth that is revealed, blessing God for it, and striving to gain the benefit therof. Would men take this course, when they meet with intricate positions, they should provide much better for the practice of Piety.

Implicit
Faith.

Quest. What then must we sit down, and rest with a generall, and implicate faith?

Resp. Certainly an implicate Faith were it joyned with an explicate Obedience, would be more beneficiall to many; to whom it would be much more profitable, if lesse time were spent in seeking knowledge, and more in practising what they know. But further

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I add, that the Church and Ministry may, yea ought to examine the curiosities of them that will determine, and to censure them accordingly. Thus because the Papist will peremptorily determine his Reall presence, to be by the way of Transubstantiation; The Lutheran his, by the way of Consubstantiation, we stand bound to examine what truth or falshood is in either of them: This the Reformed Churches have done; particularly the Church of England hath done, and findeth; that Transubstantiation (or the change of the substance of the bread and wine) in the Supper of the Lord: that this I say, cannot be proved by holy writ, but it is repugnant to the plain words of the Scripture, overthroweth the nature of a Sacrament

Articles of
religion.
cap. 28.

Chap. 6.

See the
Latin
copy of
Synodus
Londinen-
sis. Anno
1552.

Sacrament, and hath given occasion to many superstitions. The same may be said of Consubstantiation, yea the Church findeth, that this kind of reall presence doth overthrow the grounds of Reason, and Religion.

1. *Of Reason, and Philosophy. Quoniam natura humana veritas, &c.* Seeing that the verity of humane nature requireth, that the body of one, and the same man cannot be present in many places altogether, but must needs remain in some definite and certain place: therefore the body of Christ cannot be present in many and divers places at one, and the same time.

2. *Of Religion, and Divinity. Quoniam ut tradunt, &c.* Because according to the Doctrine of the sacred Scriptures,

tures, Christ was taken up Part. 2.
into heaven, there to abide
till the end of the world,
therefore no faithfull Christi-
an, ought either to beleeve, or
profess any (as they call it)
corporall presence of Christs
flesh and blood in either Sa-
crament: upon these grounds
the corporall presence of
Christ, in the Sacrament is
refused: yet is not therefore
the Sacramentarians naked
signification admitted, be-
cause it cometh farr short
of the full nature of a Sacra-
ment, which serveth not only
to represent, but instrumen-
tally to convey Christ, and
all his benefits. So that well
may the Church determine,
that verely and indeed Christ
is present, and consequently
verely, and indeed taken (yet
after an heavenly manner)
and received of the faithfull
in

Chap. 6.

in the Sacrament : *Verily*, tho not carnally ; *Really*, tho not corporally ; but spiritually in *in the Sacrament*, that is, in the exercise of that sacred action, not otherwise ; Provided also that we understand this efficacy of the Sacraments, to have place in them only, *qui sibi non ponunt obicem*, as the School speaketh, which do not barr themselves ; or to speak more plainly in the phrase of the Church, only in the faithfull. But of this hereafter. *viz. cap. II.*

CHAP.

CHAP. VII.

*The speciall End of
either Sacrament.*

THE speciall end of Baptism, is to communicate unto us the blood of Christ, for washing the soul from the guilt of sin; and consequently our Admission into the Covenant of Grace. The speciall end of the Lords Supper, to communicate the body, and blood of Christ for feeding, and nourishing the soul unto eternall life; and consequently our Confirmation in grace, and holiness. *Hence we* have the ground of that choice of Elements, which our blessed Saviour made, viz. not meerly

Chap. 7.

The excellency of the analogy betwixt the sign, and the signification in either Sacrament.

ly the analogy, which is betwixt the sign, and the signified; but also the excellency, and exquisiteness of that analogy, and proportion.

In Baptism water is used, and none other liquor, because none other so proper for washing: none other doth wash so clean, as doth water, and therefore none other so fit to signifie the blood of Christ, which cleanseth the soul from all sinn. *In the Lords Supper*, bread, and wine is used to represent the body, and blood of Christ; and see I pray you the excellent proportion that is betwixt them, specially in the effects: bread, and wine nourish the body, nothing better; the body and blood of Christ nourish the soul, nothing better, yea nothing else: So also in the manner.

manner of their preparation; The bread is made a food for the body, of many grains of corn bruised, and baked: the wine of Grapes trodden, and pressed: So the Body, and blood of Christ became our spirituall food by being bruised, and broken upon the Crosse: Add this: bread, and wine do no good, nay much harm, except the stomach be prepared to digest them, nor doth this spirituall food profit the soul, nay it doth much hurt to the soul, except the soul be worthily prepared.

BAPTISM is the Sacrament of our Admission, nor is there any other ceremony or rite of admitting any into the Covenant of grace, but only by Baptism: The Church of Israel was admitted by Circum-

Chap. 7.

Iohn 3. 5.

Persons
having
right to
Baptism.

Circumcision. But since the time of Christ, which we call the time of the new Testament, all that will be admitted, must be baptised: hence that of our Saviour to Nicodemus: *Except a man be born of water, and the spirit &c.* that is, except by submitting himself to Baptism he do receiv the Spirit, he cannot enter into the Kingdom of heaven: for which cause, when he sent forth his Apostles, he gave them charge to joyn Baptism with their teaching: *Goe teach and baptise*, Matt. 28.

The Persons that have right of admission, are (as of old) *Beleevers and their children*: The Ceremony of Admission is altered: but still as the Covenant is the same; so the parties are the same beleevers, and their children: this is plain,

plain *Mat.* 2. 39. You, and your children

Part. 2.

By beleevers we understand such as are converted to the faith; Converts, and Proselytes: these have right of Admission, because faith is the condition of the new Covenant, *Mar.* 16. 16. and *John* 3. 16. You will happily say to me, that if they beleeve, they are already in the Covenant partakers of it by faith, and therefore need no further admission: yes; they are not compleatly within the Covenant, till baptised: Faith giveth them title, and interest, but the Sacrament admission. Add this, that it is one part of their faith to beleeve the necessity of the Sacrament, as a means to give them full possession of Christ: And this doth cause them to seek for it in the Sacrament.

I. Beleevers,

Faith may give *jus ad rem*, but we cannot ordinarily have *jus in re* without Baptism.

Children

Chap. 7.

2. Children of beleevers.

a See in *Pamelius* notes upon *Cyprian* Ep 59. the names of the Ancients *sc. Origen, Tertullian, Irenaeus, Iustin, Clement, Dionysius,* and others who refer it to an Apostolicall tradition.
b See Doctor *Feild* of the Church

lib. 4. cap. 20. It is not the writing that giveth things their Authority: but the worth and credit of him that delivereth them, tho but by word and live-ly voyce only.

Children of Beleevers also have a right of Admission, because they are part of their Parents, and heirs of the promise due to their Fathers: The faith of the parent intitleth the child unto the Covenant; so much the more unjustly do the Anabaptists deal with beleevers, and their children in shutting Infants out from Baptism; thus questioning that ^a ancient, and long approved custome of the Church in all ages ever since Christ, and his Apostles: Traditions Apostolicall are authenticall, and not to be refused (because not written) if found to be Apostolicall ^b. Apostolicall customs mentioned in the Scripture have a more unquesti-

oned certainty, than traditions but not greater authority : Neither is this to set up Tradition, as do the Papists to the prejudice of the Scripture : because we admit none as Apostolicall, which either are contrarie to the customes mentioned in the Scripture, or which may not be confirmed, as reasonable from the Scripture.

And such is the custome of baptising Infants, which thus we confirm against the fore-mentioned Sectaries.

The infants of Christians are as capable of present Incorporation into Christ, and Admission into the Covenant of grace, as were the Infants of the Jews : and if so (which we prov out of *Cor. 7. 14.*) who shall barr them, whom God hath not barred ? If not ; then hath not grace abounded

An argument proving the lawfulness of Baptising Infants.

Chap. 7. ed in the new Testament, but is rather shortned in comparifon of the old, as being reſtrained only to the Parent, whereas before, Infants alſo were comprehended and admitted: The ſtrength of this argument will appear more fully, by taking away the cavills, which they make againſt it.

Object. 1. That text of *Cor. 7. 14.* ſheweth indeed, that children are holy: but how? As the wife, not otherwiſe, viz. as ſhe is ſanctified to the uſe of her husband; ſo the children to the uſe of their Parents: Thus they; but they falſifie the text: for the text ſaith not of the children, as it doth of the wife *ἡ γυναιξ, ἡς* ſanctified, but they are *ἅγια* holy, which is more emphaticall: neither doth the text, ſpeaking of the wife, ſay, ſhe is

Part. 2.

ἐν τῷ αὐ-
θῆτι.

is sanctified to the husband,
 but in, or by the husband:
 Nor is the text to be under-
 stood of the legitimation, but
 of the sanctification of the
 bedd, namely of federall
 sanctification, or the holiness
 of the Covenant; for it ap-
 peareth that the pretence of
 them, that repudiated their
 wives, was a fear lest the
 infidelity of the wife should
 deprive the husband of the
 covenant of grace, which he
 had imbraced: Saint *Paul* de-
 nyeth this, and sheweth
 that rather the faith of the
 Belcevers should so farr pre-
 vail, as to draw the other
 (after a sort) within the Co-
 venant: his reason is, because
 the children of such are holy,
 that is, heirs of the Covenant:
 Now I pray you mark well;
 suppose that one of the Co-
 rinthians should have been so
 wilfull,

Chap. 6.

wilfull, as to deny this *medium*, this argument of Saint *Paul*: what is there to confirm the argument, and to convince the gainsayer, but only the practice of Infants-baptism; this must of necessity be here presupposed, else doth the Argument fall to the ground, and overthrow it self.

2. *Object.* Circumcision was but a seal of the old Covenant, even the law which was made to *Abraham*, and to his children after the flesh: this fleshie covenant had a seal in the flesh, *viz.* Circumcision: but what is this to the covenant of Grace touching life, and salvation, which is made only with beleevers? thus the Anabaptist, to the end he may elude the argument drawn from the Circumcision of Infants; and whereas the text of Saint *Paul* doth

Part. 2.

Rom. 4. 11.

Ignorance
in the A-
nabaptist.

doth directly cross this his
base esteem of circumcision,
honouring it with that wor-
thy title, *A seal of the righ-
teousness of faith*; The Ana-
baptist expoundeth it thus, A
seal of his faith, not in the
Messiah, but in that promise,
*That he should be the father of
the faithfull*. Wherin he be-
wrayeth a twofold ignorance:
First, in disjoyning these two,
viz. his faith in the Messiah,
and his faith in the promise,
which are subordinate; For
in *Gen. 12. 1. 4.* divers promi-
ses are made to *Abraham*, to
wit, of the land of *Canaan*, of a
numerous off-spring, of the
Messiah, in whom all nations
should be blessed: these doth
Saint Paul in *Rom. 4. 13.* joyn
in one, and calleth it the pro-
mise, *that he should be the heir
of the world*; Of these three the
first and second only are men-

F tioned

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tioned *Gen. 15.* but question-
 less the third, included, and ra-
 tified by a formall Covenant
 to *Abraham*, who believed,
 and was thereupon justified :
 Afterward in *Gen. 17.* the se-
 cond alone mentioned, but
 questionless the other inclu-
 ded, and all ratified by the Sa-
 crament of Circumcision,
 which was to him, the seal of
 the righteousness of faith,
 which *Abraham* had before
 he was circumcised. That all
 are included in both places,
 tho not all mentioned, may yet
 further appear by this, that in
Gen. 22. when God would
 lastly manifest, how his cove-
 nants, and seals had built up
Abraham in faith by that sore
 triall, they are again all three
 repeated, his faith accepted,
 and commended. This did
 not, or would not the Ana-
 baptist receiv, but disjoyneth
 those

Part. 2.

those which should be conjoy-
ned, as being all apprehended
by the same faith.

Another part of his igno-
rance, is the misinterpretation
of that phrase, *The righteous-
ness of faith*. A phrase twice
used in that fourth chapter, e-
quivalent to (and therefore to
be expounded by) that phrase,
*The righteousness which is by
faith*; and that also, *the right-
eousness of God*, Rom. 10. 3.
Both which are joyned in one
Rom. 3. 22. *The righteousness of
God, which is by faith*, which
betokeneth not the Essentiall
righteousness of God, but the
benefit of justification, or im-
puted righteousness, which he
bestoweth on beleevers for
their justification. This be-
nefit God having bestowed
upon *Abraham*, did seal it up
to him afterward by circum-
cision; which is therefore cal-

Rom. 9. 30.
& 10. 6.

Chap. 7.

led, not the seal of his faith, as the Anabaptist speaketh full ignorantly, but the seal of the righteousness, that is, of justification, which commeth by faith, and not by works.

We conclude therefore, that infants of beleivers may be lawfully baptised; that by Baptism they may be admitted into the covenant of grace. Nay, inasmuch as Baptism is the Sacrament of admission, and no time fitter to incorporate the buds of Christians into Christ, than while they are buds, (that so betimes grace may prevent the growth of naturall corruption.) Infancy is the fittest time for Baptism, nay, the only time in the successive ages of the Church. So far is God from barring infants from Baptism, that he may rather seem to have allotted them to it, and it to them.

We

We conclude also touching Baptism, that it doth not only admit the baptised into the roll of Christians; this indeed is done in Baptism, wherupon there is a necessity of witnesses, and a conveniencie of publicke administration: but this is not all, it is also an admission into the Covenant of grace: here is the ground of Assurance, that they are indeed within the Covenant, and to be dealt withall by the ministerie, as men in covenant with God.

The LORDS SUPPER is the Sacrament of our preservation, and confirmation in the covenant of grace. Not enough that men be born living, and lively, except a care be had of their preservation: so in the case of spirituall life, not enough that we be admit-

Chap. 7.

Iohn 6.

ted into the covenant of grace: except we be confirmed in grace, we may lose our former hopes of future glorie; to begin in the spirit doth not profit them who end in the flesh. For which cause as the Scripture is full of exhortations to constancy and perseverance, to make our calling and election sure: So hath God ordained also a Sacrament for our preservation, and certain confirmation in grace, and holiness: This is to us the tree of life, and immortality: here is provided for us that bread of life, of which who so eateth shall live for ever: here is that true Nectar and Ambrosia, which doth continually renew the youth, and the strength of the spirit of grace within us.

But of this more when we come to the benefits. *Now let this only be added;* That this Sacra-

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Sacrament being ordained for this end, it will hence follow, that all those are to be barred from this Sacrament, which without breach of charity may be thought as yet not admitted into the covenant of grace. Such I count all persons unbaptized : these must be sent first to the Laver of Regeneration, before they be admitted to this Sacrament of confirmation. In vain is food sought where there is no life. This also must be thought upon by them that address themselves to this Sacrament : *This Sacrament was ordained to this end ; Do I propound the same end to my self in my partaking ? if not, what good can I expect thence ? Should I propound to my self another end, than that which God hath propounded ? Is then mine end to gain my confirmation in the state of Grace ?*

A pious
meditation
of one
preparing
to go to
the Lords
Supper.

Chap. 7. Doth not preservation presuppose admission and initiation? How doth it appear to me (further than by Register) that I have been incorporated into Christ? What fruits of my Baptism do I find and feel in my self? Were I unbaptised in the flesh, the Church would barr me. shall I not barr my self till I find and feel my soul baptised with the blood of Christ? Such meditations as these, would help to dispose the soul, and fit it for the Sacrament, and for the benefits; This is the next thing that we are to speak of.

CHAP. VIII.

*The Benefits of
Baptism.*

THe Church in the book of Articles doth thus explain her self, touching this particular, *That by Baptism, as by an instrument, the promises of Remission, and of our Adoption, to be the sons of God by the holy Ghost, are visibly sealed. faith is confirmed, and grace increased.* In the second question of the Catechism, thus; *I was made a member of Christ, the child of God, and inheritor of the Kingdom of Heaven.* And afterward in the questions of the Sacraments. To this question; *What is the inward and spirituall grace in Baptism* (which we are to understand

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derstand, not of the grace that is signified by the water, but of the grace which is conferred in Baptism.) To this question the Church subjoyneth this answer. *A death unto sin, and a new birth unto righteousness, for being by Nature born in sin, and the children of wrath, we are hereby made the children of Grace.* Where note, what we are by nature, what we are made by grace.

Psal. 51. 6.

Eph. 2. 3.

Rom. 3. 5.

& 11. 32.

See Articles of Religion. cap. & 10.

1. *By nature we are born in sin, and the Children of wrath.* Wee, that is, all of us, not a man, but only Christ, excepted. *By nature*, that is, in the state of the first birth. *Borne in sin*, that is, polluted, and defiled, even from the birth. *Children of wrath*, that is, liable to destruction, yea, worthy to die for that native, and natural corruption: this corruption of nature is in every one that

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that naturally is ingendered, and propagated from *Adam*: Hence it is, that by nature man is inclined to evill; yea, such is the condition of man since the fall of *Adam*, that by his own naturall strength he cannot turn, and prepare himself to faith, and calling upon God much less is he able to walk in the commandments of God, and to serv him, that is, to do good works, pleasant, and acceptable to God. *Of himself*, that is, without the grace of God, by Christ, preventing us, that we may have a good wil, and working with us when we have that good will.

2. *By grace we are made the children of God, and consequently inheritors of the Kingdom of Heaven*; if sons, then heirs, is Saint Pauls own argument, *Rom. 8. 16. 17.* But how come we to receiv the adoption of sons?

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sons? Is it not by virtue of our incorporation into Christ? *Eph. 1. 5. 6. In him we are accepted, and adopted.* Thus is our state, and condition altered; we were aliens, and enemies, but now made nigh by the blood of Christ, and reconciled to God the father, yea received into covenant again. This is the priviledg of our incorporation into Christ, and this incorporation is the primary grace and effect of the Sacraments, and particularly of Baptism: hence that phrase of Saint Paul, *baptised into Christ*; the meaning wherof, what is it but this? That by Baptism we are incorporated into Christ, and made one with him; as also that phrase, *baptised into one body*, betokeneth our incorporation into the mysticall body of Christ, which is the Church, which is done

Rom. 6. 3.
Gal. 3. 27.

Cor. 12. 13.

done in Baptism; for being by it united to Christ, we are also incorporated into his holy congregation.

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From this our incorporation into Christ, floweth a two-fold benefit, which for distinction sake, we may call the secondary grace of the Sacrament, and the more peculiar grace of Baptism, namely, Remission, and Regeneration.

REMISSION is intimated, or indeed rather presupposed in these words of the Catechism, *A death unto sin*. The phrase is borrowed from Saint Paul, and Saint Peter, not a death in sin, but a death to sin: properly signifying the mortification of the old man, the crucifying of the flesh, and the lusts thereof: but withall importing the act of Remission, which

Rom. 6. 2.

© 11.

Pet. 2. 24.

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*Rom. 6. 3, 4
Col. 2. 12.*

Rom. 8. 1.

which in order of nature goeth before, as Divines do teach. The act of Remission respecteth the guilt of sin, which bindeth over to punishment; Mortification respecteth the power, and pollution of sin: both are the benefits of Baptism; sin is remitted, the guilt removed, the power subdued: hence we are said to be *baptised into the death of Christ, and buried with him in Baptism, and purged from sin*, Eph. 5. 26. 1 Joh. 1. 7. yet some difference there is in the efficacie of Baptism in respect of the one, and of the other: Remission of the guilt is done at once; hence there is no condemnation to them that are in Christ Jesus; no, not any, tho still the power, and pollution may remain in them, and sometimes lead them captive to sin: But now mortification of the power and

and sway of sin is not finished but by degrees, as the Cananites; so neither the lusts of the flesh are not subdued but by long and many conflicts: pollution doth still remain, concupiscence still hath place, not only as the fuell, and occasion, but even as the mother, and seed of sin; and consequently hath in it the proper nature of sin. This is the doctrine of our Church: whence it may appear, that *Bellarmin* doth fight with a shadow, whiles he proposeth such Tenets as these to be confuted; That men by Baptism are not free from the possibility of sinning, nor from the observation of the Law: we disclaim all such errors: and it is so much the more absurd for him, and his fellows to oppose these; because they else-where defend, That by Baptism sin is not only

*Bell. Tom. 3
de Bapt. l. 1
cap. 14. 15.*

*Non fieri
impeccabiles.*

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*Verè tolli,
non tantum
legi.*

ly covered, but quite taken away; that concupiscence in the regenerate (such with him are all baptised) is no sin. Contrarily we hold this for a truth, that by the blood of Christ applyed in Baptism, sin is mortified in part, tho also in part it still liveth, so that a man is neither compleatly holy, nor wholly sinfull: but as light is mingled with darkness in the dawning, so grace is intermingled with corruption in the truly regenerate. Thus hath he in him matter of cautelous admonition, as before of comfort, and consolation. The guilt is remitted, this is comfort: The corruption remaineth, this must provoke to watchfulness.

Note here touching this Baptismall remission, how far it extendeth it selfe: whether to sins past, and present only; or to future also: Two sorts of per-

persons do oppose the truth, yea, and themselves in this point: Somewhere be, which teach bluntly, that all sins are pardoned in Baptism; all at once, whether past, present, or to come. A dangerous doctrine, the unhappy nurse of liberty and Epicurism. Papists deny all future efficacy of this Baptismall Remission, opposing this as an error, *To hold that future sins are pardoned by the Remembrance of Baptism joyned with faith, and Repentance.* This they do to prepare a ground for their Sacrament of Penance, which, say they, is the Sacrament of remission for sins committed after Baptism. Our Divines do dispute against the Papists for the future efficacy of this Baptism, in this sense, That tho the act of Baptism be done but once, yet the virtue and force of it is perpetual:

See the arguments of Calvin and Chomnitius exagitated by Bellarmine, *De Baptismo lib. 1. c. 18.* confirmed by Charnier. *Tom. 4. lib. 5. de Bapt. cap 6. August. de Nuptiis, & concup. li. 1. cap 33.*

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tuall : so that there needeth not any repetition of the act, nor the institution of any new Sacrament to recover the efficacy therof; but that by faith, and repentance the force of former Baptism is applyed to future sins for their Remission. I will affirm nothing rashly about this question. But against Epicures, and libertines we deny that any sin is remitted in Baptism, but such whereof the soul in present standeth guilty : To say, that sins yet to come are pardoned in Baptism as it were by an ante-dated pardon, is dangerous; no, no, we may not say so: what is past before Baptism is pardoned, and mortified, *viz.* originall sin in children, actuall in men-grown; not sins to come, and uncommitted, these are not pardoned (we speak not of the intention of God to pardon,

don, but of actuall Remission) not actually remitted, till by repentance the soul of man be (as it were) re-baptised in the blood of Christ: Briefly then to the question, propounded, I would give this Answer: that Baptism doth profit us in respect of sinns committed afterwards, not because they are pre-remitted, or that in Baptism, there is an ante-dated pardon granted; but because in Baptism the blood of Christ is communicated, to be a remedy at hand ready for application: which application must daily be made by the hand of faith, if we desire dayly pardon: hence we are taught in the first petition, to pray for our daily pardon: wherein doubtless we pray for what we want, and not for what we have already: yet because this remedy is
not

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not *de Novo*, given every day: but once for all in Baptism: therefore we say, That the Efficacy of Baptismall Remission doth in some sence, extend it self to the sinns of afterward. This for Remission.

REGENERATION is intended in those words of the Church, *A new birth to Righteousness*. As sinn is purged away: so also the Spirit of grace bestowed in Baptism, to be, as the habit, or rather as the seed, whence the future Acts of grace, and holiness, watered by the word of God, and good education, may in time spring forth. This Spirit is promised to be conveyed by Baptism, *Act. 2. 38.* wherupon Saint Paul calleth Baptism, *the washing of Regeneration, and renewing of*

Tit. 3. 5.

of the holy Ghost. This was confirmed visibly in the Baptism of Christ. The holy Ghost descended on him, coming up out of the water, *Matt. 3. 16.* Nor only then, but in the *Acts* of the Apostles, we find the sensible manifestations of the Spirit still mentioned, with relation to Baptism: which doubtless the providence of God did so order, and dispose of, that by their sight, and sense, their faith might be established touching the efficacy of the Sacrament. This is that immortall seed, wherof Saint *Peter* speaketh, and which Saint *John* mentioneth, as the preservative of the faithfull, from the sinn of sinall Apostacy: the sinn unto death.

Hereupon our Church remembering that our Saviour joyneth

Pet. 1. 23

1 John 3 9.

Chap. 8.

Ioh. 3. 5.

joyneth water, and the spirit in the work of Regeneration, doth in her Liturgy of Baptism, pray for the Infants, *that they may be baptised with water, and the holy Ghost; that God would please, to sanctifie them, and wash them with the holy Ghost; that they may receive Remission of sinns, by spirituall Regeneration; that God would give his holy Spirit to these Infants, that they may be born again; that not only the old Adam, and all carnall affections may dy in them, and be buried; but also that the new man, and all things belonging to the spirit may be raysed up, may live and grow in them; that so they may have power and strength to prevail against, to triumph over the Divell, the World, and the flesh: finally, that they which are then baptised,*

in this water, may receive the fulness, of his grace: hereupon our Church looking upon the gracious promise, doth after the act of Administration of Baptism, give thanks for this benefit, that it hath pleased God to regenerate the Infant with his holy Spirit. Thus much for the Benefits of Baptism.

CHAP. IX.

The Benefits of the Lords Supper.



AS by Baptism we are incorporated into, and made one with Christ: So by the Lords Supper, is this Union continued: It is the exhortation of our blessed Saviour to his

Chap. 9.

Iohn 15. 1.

Iohn 17.

I Iohn 3.

Ec 4. 13.

his Disciples, whom he compareth to branches ingrafted into the Vine; saith he, *Abide in me, and I in you*: using this as a Motive; *As the branch cannot bear fruit of it self, except it abide in the Vine, no more can yee, except yee abide in me.* And his prayer for them, he concludeth with this, *That the love wherewith thou (O righteous Father) hast loved me, may be in them, and I in them.* By which places, and passages is intimated a mutuall and reciprocall incorporation of Christ in us, and of us in Christ. Now if we ask how this is wrought, and how discerned: heare Saint Iohn: hereby saith he, *we know that he abideth in us, by the spirit which he hath given unto us*: and again more fully: hereby we know that we dwell in him, and he in us, because

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because he hath given us of his spirit. It is then the spirit, which is the immediate worker of this mutuall union betwixt Christ, and his Church. But further, would we know how, and by what ordinance the spirit doth work this union: The Apostle Paul helpeth us, saying, *by one Spirit are we all baptised into one body; and have been all made to drink into one Spirit*: Thus plainly manifesting the Sacraments, to be the Instruments of the Spirit, in working this Union and Communion: but of all the rest most full is that text of our blessed Saviour: *he that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him*: that is, becometh one with me, and I with him: This is so much more manifest in this Sacrament, if

Cor. 12.13

1oh. 6.56

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we mark the analogy betwixt the sign, and the thing signified : bread and wine , the food of the body, becometh one with the body : So is it here : Christs body, and blood united to us, and made one with us by an un-speakable and unseparable conjunction. Only here is the difference ; that bread of Earth is changed into thy body . because thou art more excellent than it : but this bread which came down from heaven, is more excellent, and active than thou art, and therefore by little and little doth spiritualize and as it were change thee into it. By all which it is evident , that the primary grace, and benefit conferred by the Sacrament is, as I said before, our incorporation into Christ , our union with him.

The

The secondary, and so the peculiar grace of the Lords Supper, is (as the Catechism hath well expressed it) *the strengthening, and refreshing of our souls, by the body, and blood of Christ*, as our bodys are by the bread and wine. Bread doth nourish, and strengthen the body, *Psal.* 104. 15. Hence that phrase, *the staff of Bread*: becaus as a staff doth uphold, and strengthen the weak and feeble knees: so doth bread strengthen the drooping spirits. So doth the body of Christ, well and worthily received, strengthen the soul in grace, and holiness. Wine cheareth the heart, and quickneth the spirits. So doth the blood of Christ revive the drooping soul: gladdeth the heavy heart: causeth spiritual joy, and exultation. Thus

Iud. 9. 13.

Can. 7. 9.

Chap.⁹.

Spiritual
diseases
in the
soul.

that naturall quality, which God hath placed in the Elements to work upon the body, doth most excellently manifest that spirituall efficacy, which is in the body, and blood of Christ to work upon the soul: even to produce a spirituall strengthening, and refreshing of the soul, to cure those spirituall diseases to which the soul is subject.

These diseases are spirituall weakness, and weariness: faintings, and defectiveness: Apostacie and declination: That this is so, not only the frequent admonitions, and exhortations in sacred Scripture do pre-suppose: but also is confirmed by reason, and evidenced by too wofull experience. Reason to confirm this, may be drawn from the nature of grace it self, which

Part. 2.

which is no part of the soul, nor any faculty in the soul, but only a quality dwelling in the soul, as light in the Ayr, heat in the water; or rather as sap in the branches: for as they dry up, and wither, if either the union of them to the root be cut off, or the passage of the sap be hindered, and interrupted: so is it here (that is) except there be a conscionable use and attendance upon the word, and Sacraments, we cannot expect, that grace should live. The seed of the New-birth is termed incorruptible by *S. Peter*, because by using the means appointed, it is preserved from decay: Not so is it in the naturall birth; no use of means, no food, nor physick can preserv the liveliness of that, beyond an appointed time. Nay even the prepara-

Pet. 23.

Chap. 9.

tion of a Remedy is the supposition of a malady. As therefore the ordination of Baptism to incorporate us first into Christ, doth prove that by nature we are wild Olives: so the ordination of this Sacrament, to continue this Union, and from this Union continued to convey spirituall strength, and refreshing doth sufficiently prove what would become of us after we are in the state of grace, if God should leave man to himself.

Behold then the goodness of our God, who knowing our malady, hath provided a Remedy: this Remedy is to partake of the holy Sacrament of Christs most blessed body, and blood: for which cause our duty is to frequent the same; both to prevent, but especially to repaire the decays

decays of grace in the soul; so then, dost thou keep thy standing in grace? hast thou as yet not failed, nor faulted? yet be not high-minded, but fear the worst; thou knowst not what tentations may encounter thee; nor how much strength thou shalt need: Go therefore to the Sacrament that thy soul may be strengthened, thy strength increased; prevent a mischief: But now, hast thou failed, stumbled, fallen, oh then make haste to this blessed Ordinance, that thou mayst be refreshed and recovered. See then how much they are Enemies to their own souls, who suffer themselves to be hindered, and kept away from this blessed Ordinance, whether it be through covetousness, or consciousness. While men covet revenge (or as they

Chap. 9.

use to speak) while they desire to right themselves, by following the Law, they lose the benefit of Receiving; not that they must needs forbear, but Sathan doth so disturb the passion in them, while they prosecute the Law, that they cannot settle their thoughts to so holy a work. *Consciousness* also keeps many back from the Sacrament; when sin hath gotten into the soul, and guilt hath crept into the conscience, we dare not present our selves before God, but like our father *Adam* do hide our selves, and prov the greatest enemies to our own souls.

To shut up this point: see how each Sacrament doth work as a convenient means to produce that end for which they were ordained. Baptism is appointed to admit us
into

into the Covenant of grace ;
to give us our first title, and
interest in Christ: and in it
we have wrought in us Re-
mission , and Renovation,
a death unto sin, and a new
birth unto Righteousness.
The Lords Supper doth
strengthen, and refresh our
souls, and therefore fitly ap-
pointed, and designed to this
end: to be the Sacrament of
our Confirmation. By Bap-
tism (as we heard) the soul
was regenerate , and made
partaker of the seeds of grace:
These seeds being watered,
and as it were hatched up by
the Ministry of the word, are
strengthened, ripened , and
confirmed by the Sacrament
of the Lords Supper: and
now is the faithfull soul con-
firmed in the state of grace,
and certain expectation of
eternall Salvation.

Chap. 9.

For the close of all that hath been said, touching the efficacy of the Sacraments, peruse those few lines, which our Church hath set down in the first part of that Homily, which intreateth of the worthy receiving, and reverend esteeming of the Sacrament of the body, and blood of Christ. The words are these.

We need not to think that such exact knowledg is required of every man, that he be able to discuss all high points of the doctrine thereof: But this much we must be sure to hold, that in the Supper of the Lord there is no vain ceremony, no bare sign, no untrue figure of a thing absent. But as the Scripture saith, the Table of the Lord, the bread and cup of the Lord, the memory of Christ, the annuntiation of his death; yea, the

the Communion of the body and blood of the Lord in a marvelous incorporation, which by the operation of the holy Ghost (the very bond of our Conjunction with Christ,) is through faith wrought in the souls of the faithfull, wherby not only their souls live to eternall life, but they surely trust to winn their bodies a Resurrection to immortality. The true understanding of this fruition, and union, which is betwixt the body, and the head, betwixt the true beleevers, and Christ; the Ancient Catholick Fathers both perceiving themselves, and commending to their people, were not afraid to call this Supper, some of them, *the salu of immortality, and sovereign Preservative against death*; Others a *Deificall Communion*; Others,

Chap. 9.

thers, the sweet dainties of
our Saviour, the pledg of
eternall health, the defence
of faith, the hope of Resurre-
ction; Others, the food of im-
mortality, the healthfull grace,
and the Conservatory to ever-
lasting life. All which say-
ings both of the holy Scrip-
tures, and godly men, truly
attributed to this celestially
banquet, and feast, if we
often call to mind, oh
how would they inflame our
hearts to desire the partici-
pation of these mysteries,
and oftentimes to covet af-
ter this bread, continually to
thirst for this food.

CHAP. X.

*Corollaries drawn
from the Pre-
misses.*

From the observation
of the particular, and
speciall ends of either
Sacrament, may the reason be
givē, why Baptism is admini-
stred, and received but once, &
the Lords Supper oftentimes:
The ground of which practice
binding us to obedience (under
correction I speak it) I take to
be not any direct text of Scrip-
ture, either commanding the
one, or prohibiting the other;
but the tradition of the an-
cient Church, received, and ap-
proved by the constitution of
the present Church; Neither is
this

Reason,
why not
Baptism,
but the
Lords
Supper is
often re-
ceived.

Chap. 10

this therefore in the liberty of the Church to alter, both because the Antiquity and Universality of it doth prov it to be Apostolicall; and also because the originall of this custome, may in a certain sence be said to be Divine. This originall is the analogie, and proportion, which holdeth between the Sacraments of the old Testament, and the new: they had two, so had we; one for admission, the other for preservation; so have we: circumcision was for infants, so is Baptism; the Pass-over, and Lords Supper for men grown: circumcision once administred, the Pass-over often; and so Baptism once, and the Lords Supper often; add to this, that the same reason holds in the Sacraments of either Testament for the frequentie of administration:
for

for why Circumcision but once, and the Pass-over often? but because one birth-day is enough, not one day of feeding: so here, once baptised, because it sufficeth to be once admitted into the Covenant of grace: but often do we receive the Lords Supper, because we do often merit expulsion, and so need a frequent confirmation. Baptism doth seal to us the remission of original guilt, which is but once contracted, and so once remitted: The Lords Supper doth seal to us the remission of actuall transgressions, which being often committed, must be repented, and so often remitted. Baptism is the Sacrament of our Regeneration, when the seed of grace is conferred upon our souls; this needeth to be done but once: The Lords Supper is the Sacrament of our

con-

Chap. 10

confirmation, whence those seeds of grace are to receive increase of growth by the dews of heaven; and this is necessary to be done more than once; often therefore do we come to the Sacrament of the Lords Supper.

How often
we are to
receive the
Lords
Supper.

Now, if any demand, how often we ought to approach to the Lords Table; it must be answered, the Church hath power to thin the smallest number; but only mans conscience can direct him in the multiplication of that number. Fewer times than thrice a year may no good Christian in the Church of England receive the Lords Supper, because it is so ordained by the Church; but how oftner, is left to the direction of his own conscience, and the advice of his spirituall Physitian.

So much the more to blame
are

Part. 2.

are they, that neither by the Law of the Church, nor by the necessity of their own souls are perswaded to frequent the Table of the Lord, but rest themselves within the customary compasse of once a year.

It may be objected, that once a year was as much as Israel did eat the Pass-over; nor would God doubtless have neglected to command expressly the more frequent receiving of it, were it necessary.

Object.

But (for answer herunto) what authority have we to inquire, or to assign a reason, why God did not command this or that? His Laws, and Ordinances are to us a light of direction, not his Omissions; God appointed to the Church of Israel no Sacrament for the spirituall incorporation of se-

Sol.

mals,

Chap. 10

mals, no more publike, and generall fasting dayes, but one in the year; no Ember-weeks at all, that is, no time of solemn fasting, and prayer, before the Ordination of their Priests; doth it therfore follow, that we must have none? or shall we say that such things are not needfull? ought not we in the new Testament, having received greater grace than they, super-abound, and goe beyond them in the practise of Piety? Apply it thus to the objection, passing by the reasons of policie which might be assigned, why the Pass-over was celebrated but once a year: let us say, that inasmuch as it is plain that the Sacrament is the Ordinance of God, for the preservation of us in the state of grace, and the way to strengthen, and refresh our souls, wherof we have continuall, and

and daily need; therefore it is a point of Christian wisdom to be as frequent in the receiving, as possibly we can, the oftner, the better.

As on the other side, since Baptism is administred but once in the life time, (a point so firmly beleaved, and acknowledged by all, that even the Anabaptists, whom we tax for re-baptising those, whom our Church hath baptised, since that learned *Beza*, and others after him, have wrung from them that Text of *Act.* 19.4.6. will rather deny our Baptism to be a Sacrament, than grant a necessity of re-baptising.) Since, I say, Baptism is done but once, how much doth it concern them, who are employed in that sacred service, to see that all things be done according to the rules of the holy Spirits direction?

Chap. 10

rection? Left, what is not then done, peradventure hereafter be never done at all, and so the guilt of this carelesnesse press the soul down to hell. What is required of the Receiver, is handled in the next chapter. In the Minister honesty is commended, but authority is required. Some question there is touching his intention, that is, whether the action be not Sacramentall, except the Minister intend it so to be. Doubtlesse in this, as in Prayer, and Preaching, his roving thoughts, and distempered passions may defile them to himself, and not make them ineffectuall to others.

Necessity
of the Sa-
craments.

A second Corollary deducible from the former premisses, is the Necessity of the Sacraments, concerning which the Doctrin of the Church is, that the two legitimate, and true

true born Sacraments, are generally necessary to salvation.

This is plain out of the first question answered touching the number of the Sacraments; *How many Sacraments hath Christ ordained in his Church? Two only, as generally necessary to salvation:* which words, as they do intimate, at least do seem to intimate a superdualty of Sacraments in some certain sence (*see this explained at full in the Book of Homilies;) so do they fully deliver the Doctrin of the Church

* In the Homily, wherein is declared, that Common Prayer, and Sacraments ought to be adm.

nistrated in a known tongue; after that, is shewed what is a Sacrament. The question, how many Sacraments, is thus explained: For the number of them, if they should be considered according to the exact signification, there be but two, &c. But in a generall acceptation, the name of a Sacrament may be attributed to any thing, whereby an holy thing is signified: In which understanding of the word, the ancient writers have given this name, not only to the other five, commonly of late years taken, and used for supplying the number of seven Sacraments, but also to divers, and sundry other Ceremonies, as to Oyl, Washing of Feet, and such like: not meaning thereby to repute them as Sacraments, in the same signification that the two fornamed Sacraments are.

touching

Chap. 16

touching the necessity of the Sacraments, viz. that as (I said) they are generally necessary to salvation: this, all grant, but all agree not in the manner of their necessity; explicate it thus: First, they are necessary, *ex precepto*, as being appointed, and commanded by God, the author of them. Secondly, because this is not enough, we say that they are necessary, *ex natura rei*, even in respect of that nature, which God hath put upon them, being appointed, as means, and instruments to transerre, and convey that grace, without which no salvation: and indeed this kind of necessity is the ground of the other; for therefore are they commanded to be used, because they are ordained to be as means, wherby we receive grace. Thirdly, add this also, that they are necessary

ry

Part. 2.

ry as means without which that grace is not ordinarily conferred.

Thus understand those texts of Scripture, which are al-
leadged for this purpose. viz.
Except a man be born of wa-
ter and of the spirit, he cannot
enter into the Kingdome of
God. And, except yee eat the
flesh of the Son of man, and
drink his blood, you have
no life in you.

Job. 3. 5.

Job. 6. 53.

Thus may we understand
that phrase of the Cate-
chism, *generally necessary*, that
is, commonly, and in ordi-
nary : So that if the Spirit
(who being an Omnipotent
Agent, is not tyed to any
means: being a spirituall A-
gent is not tyed to externall
means) if he, I say, do convey
grace to any without the use
of the Sacraments, this is to
be accounted extraordinary.

Hitherto

Chap. 10

Ioh. 3. 5.

Hitherto referr the cases of un-avoidable extremity, in which doubtless, the spirit worketh without these means. But generally and in ordinary they are necessary and so commanded.

Wherefore let it be thy care, to take heed of neglecting the use of the Sacraments. When God maketh them ready, and calleth thee; be thou ready. Say not: Another time I may receive them, if not now. Or if not at all: yet I may do well without them. This is presumption unpardonable.

And so much for the second generall part.

THE



THE THIRD
GENERALL
PART.

CHAP. XI.

*Of the Qualification
required of them
that come to the Sa-
crament.*



WHAT a Sacrament
is, we have heard;
and for what end
each Sacrament
was ordained : and so have
learned the efficacy of the Sa-

H cra-

Chap. II

craments, and the benefits thereby obtained. It remaineth that we proceed to enquire, whether this efficacy of the Sacraments depends only, and wholly upon the operative force, and active virtue included in them; or whether this efficacy be only found in them, when they work upon a subject fitted, and pre-disposed: or (to speak to the capacity of the vulgar) whether there be any thing required of the Receiver, to fit him for the benefits of the Sacrament; so necessarily, as that the want of this preparation, doth bar him from the benefit of the Sacrament.

In the answer to this question, there is a direct opposition betwixt the Romish, and reformed Churches. They hold the efficacy of the Sacrament to be so great, that there needeth

eth no preparation, and qualification of the Receiver. We of the Reformed Churches, contrarily maintain: that except the Receiver be thus, and thus qualified, he loseth the benefit of the Sacrament.

Not as if, the Qualification of the Receiver doth concur actively to produce the grace of the Sacrament; but because in all the works of God, wherein he is pleased to make use of the creatures, as the instruments of his own right hand, he hath allotted to each of them a certain measure of activity, beyond which they cannot extend their efficacy: consequently there must be a certain previous disposition in the matter wheron they work, which, if it be wanting, their activity proveth ineffectuall. Instance in the fire, God hath placed in it a certain power of

Chap. II

Kings 18:3

heating, and burning, yet because this power allotted to it, is finite, therefore it cannot heat the snow, nor burn the water. Things must be dried before they are apt to kindle; so that the former question touching the efficacy of the Sacrament, is not much unlike to this; whether there be in the fire so great activity, as to burn all materialls whatsoever it toucheth, or whether the fuell must be first dried, and fitted for the fire, before it will catch the flame? We teach, that the fuell must first be dried: nor can we conceive but that there was more than ordinary vigour in that fire which, upon the prayer of *Elijah*, fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench: so here such
an

Part. 3.

an efficacious, and working power we acknowledg in the Sacrament, as to produce the work of grace in the Receiver who is fitted, and prepared, but not otherwise. Let no man stretch this comparison further than it is expressed : we do not say that this activity is in the Element, as heat is in the fire, we know that a corporall substance is no more capable of inherent grace, than a spirituall substance is capable of heat and cold. But the efficacie of the Sacrament is from the Spirit, which, by an Almighty word, having united the thing signified to the sign, doth by the one convey the other to work upon the soul, as hath been shewed.

Now that something should be required of them that come to the Sacrament, by way of qualification, is but just, and

H 3 equall:

Equity of
aqualification
pre-
required.

Chap. II

Levit. 10. 3.

equall : God will be sanctified of all them that draw near to him : and hereby doth he stir up the slothful soul of man to look about, lest by his wretchedness he do barr himself of that benefit, which is to be gained in the Sacrament. What that thing is which is required, we must find out, by taking notice of the age of the Church, wherof we speak, and of the Sacrament wherof the question is framed : for if we speak of the Church *in fieri*, in the first plantation ; then, because it consisteth of them that are men grown, at least, past their infancy, there is required of them Repentance, and Faith to fit them for Baptism, no less than to the Supper of the Lord. But if we speak of the Church *in facto*, in the succession, and propagation ; then (because it consisteth of infants, as well as men

men grown) if we speak of men-grown, who heretofore were baptised, there is required of them to fit them for the Lords Supper (which is that only which they need,) Repentance, Faith, and other graces. But if we speak of infants, who are only admitted to Baptism, and not to the Supper of the Lord, the most that is required of them, is no more but that they be holy; not by any inherent holiness, for how should that be discerned? but by a federall sanctity, that is, that they be born of Christian parents: I say this is the most that is required of them, or rather, the most that we look at in them: if they have a Christian to their Parent, either father, or mother, this is enough to entitle them to Baptism; nor is there any question at all touching

Chap. II

this, save only with the Anabaptists.

Whether the infants of heathens may be lawfully baptised, may be a question, in as much as father, nor mother, are within the Covenant: Some light, for answer to this question, may be taken from the law of Circumcision, and the practise thereof in Israel. For infants of eight dayes old, whether born in the house, or bought with money, must be circumcised: Proportionably it may seem lawfull for a Christian, if he have bought, or adopted the infant of an heathen, to present him to the Sacrament of Baptism. But letting that pass, there is no doubt, but the infants of Christian Parents may be baptised: nor is there any thing more than this passive capacity required of them,

Gen. 17. 12.

The Church in such cases supplieth the place of a parent

or

or respected in them; and this I take to be the readier way to deal with the Anabaptist, than to shew it possible, that infants also may have the spirit of grace, and that in charity we may think so of them, and consequently admit them to Baptism. Which miserable shift did specially arise from the opinion of them, who denied the Sacraments to have any instrumentall efficiency in the conveying of grace, allowing them only to be seals to confirm, not instruments to convey: wherupon, when the Anabaptist objected the defect of grace in infants, to bar them from the Sacrament, in as much as to set a seal to a blanck, is to no purpose; they, of whom we speak, defended their practice by the judgment of charity. In which respect I may praise their zeal:

Chap. I. I

but I do suppose this to be the readier way to deal with the Anabaptist; to say that children are to be baptised, not to confirm them in grace, but to conferr grace upon them; that they are presented to Baptism, rather to be initiated, than to be confirmed in the possession of grace. But, in as much as my purpose is not to dispute with hereticks, but to set down the Doctrin of our Church, touching the Sacraments, which our Church hath done, with respect unto the use of the Sacraments in the plantation of the Church, and first conversion of men to the faith; following herein the lines of the Scripture, the passages wherof do still look that way, as may appear by all those texts, which the Anabaptists (ignorant of this) have mis-applied, to cry down the
bap-

baptising of infants ; Since, I say, this is my purpose ; let me proceed in the search of that qualification, which is required of them that come to the Sacraments.

Touching Baptism, the Catechism saith, this is required of them that come to be baptised, Repentance, and Faith : Touching the Lords Supper, the same Catechism saith : It is required of them, To examine themselves, whether they do truly repent them of their sins, steadfastly purposing to lead a new life; whether they have a lively faith in Gods mercies through Christ, with a thankfull remembrance of his death, and whether they be in charity with all men.

In the Homily teaching the worthy receiving of the Sacrament, saith the Church ; we must certainly know, that

Chap. 12

Divell, still in use ever since the Primitive Ages of the Church.

What Repentance is.

THe nature of this Repentance will appear in the Name, and in the Act thereof: both expressed in the words of the Catechism.

The Name doth in our language betoken sorrow: to repent of any thing, is to be sorrowfull for it: so that Repentance may not unfitly be called a godly sorrow for sin.

1. Note.

Joel. 2. 12.

Note here first, it is not Anger, but Sorrow: hence it is, that humiliation more or less is a perpetuall adjunct of Repentance. David mourned, Peter wept; all penitents do griev, and mourn for their sins: So that thoall sorrow

row be not Repentance, yet **Part. 3.**
all Repentance is sorrow:
this affection is indeed the
very root, from whence
all the branches of Repen-
tance, and Reformation do
spring: This affection we
know to dwell in the heart, as
it is fit it should; the heart is
the proper seat of grace, and
therefore of Repentance; that
which is true, and saving Re-
pentance, is, and must be in
the heart, an hearty sorrow,
not hypocriticall.

Secondly, Repentance is
not every sorrow, but *sorrow*
for sin: The proper object of
sorrow is Evil: of all evils
sin is the greatest: of all
sorrow, the sorrow of the peni-
tent soul is the greatest; fit-
therfore, that the greatest sor-
row should be placed upon
the greatest evil: Repentance
therefore is sorrow for sin.

2. Note.

Thirdly,

Chap. 12

A note
touching
Confession.

A note
touching
Restitution.

where note, that this confession must be made, alwayes to God; many times to the Minister: and in some cases to the Church, and congregation. Thirdly, *In the hand*, perswading men to Reformation, and Satisfaction: Reformation respecteth the practise of righteousness, towards God; Satisfaction hath reference to the wrongs of man, which is made by submission in case of detraction, and slander; by restitution in case of fraud, and violence: Touching Restitution, note the persons, and things: *for the persons*, all are bound to make restitution, who have had any hand in causing the losses, dammages, and injuries of their neighbours, *Lev. 24. 18. 21.* these ought to make restitution to the person dammified,

if

if it may be, to his heirs if he be dead; to God himself in case the other parties be not known, or cannot be found, *Num. 5. 5. 8. For things:* the thing it self would be restored in kind, if it be to be had; or else the full value of it, if it be altered, together with sufficient recompence for the wrong sustained, *Lev. 6. 5. Num. 5. 7.* The necessity of satisfaction is great, for we cannot be assured in conscience, that our Repentance is sound, and good, except we make satisfaction, if it ly in our power. Say the same of Reformation.

CHAP. XIII.

*Of Faith, the second
Branch of the Qua-
lification, common to
both Sacraments.*

THE Nature of this
grace, will ap-
pear in the Act,
and in the Ob-
ject; *The Act* here men-
tioned, is *stedfastly to beleeve*:
The Object is, the *promise of*
God made in the Sacrament:
So that hence we may gather,
what faith is, even a *stedfast*
beleeif of the Promise of God.
Where is to be noted, that
this definition doth not com-
prehend the whole nature of
faith, but only that use, and
exercise of it, which is Sa-
cramentall

cramentall, yet hence we may discern the nature of it in generall: for if in stead of this word, *the promise*, we substitute this word, *the truth of godliness*, wherof the promise is one branch; then have we a full definition of faith, viz. *That faith is a stedfast belief of the truth of godliness*. By the truth of godliness, we understand, that holy truth, which in the word of Scripture is revealed, whether for knowledg, as the history of the Creation, Redemption, &c. or for practise, as the Precepts, Threatnings, Promises; all which by faith, we stedfastly beleeve; and then is it manifest that our beleeve is stedfast indeed, when the truth of godliness doth leave an impression upon the soul: for this is the property of this holy truth, that where it is received,

The full definition of Faith in generall.

Chap. 13

Note the
phrase of
Rom 6. 17.
*ἐκ τῆς ὡ-
πεδοθήης,
q. d. ac-
cording to
which you
were new
moulded.*

received, and beleevd as it
ought, there doth it new
mould, and frame the soul,
and change it into the image
of it self; *ex. gr.* Beleeve of the
precept, if stedfast, frameth
the soul to obedience; of the
threatnings, to fear, and trem-
bling; of the promise, to trust,
and confidence: Thus we say,
that beleeve of the precept is an
obedientiall assent: beleeve of
the promise is a fiduciall as-
sent. This fiduciall assent, or
stedfast beleeve of the promise,
the Scripture doth other while
express by these phrases; *To
rest, and rely, or lean upon God,
to stay, to roll upon, to trust, to
place confidence in him, &c.* The
reason whereof is, because in
Scripture phrase, he is not ac-
counted to beleeve the promise
of God, who doth not therup-
on put confidence in God. Say
the same touching the precepts
and

and threatnings. Not he that subscribeth to the truth of them, but he that feareth, and obeyeth, is the beleever. Thus we see how *Faith is a mother-grace, viz.* the Mother, and Nursof Reverence, Obedience and Confidence. So then stedfastly to beleev the promise, is but one act of faith; and so the Church saith, *Faith, by which we stedfastly beleev the promise*; This is one act, but not the only act of faith.

Note further, that the Church addeth; *The promises made to them in that Sacrament*; which is no less true in the Supper, than in Baptism. *Sacramentall faith*, that is, the exercise of faith, as a qualification to fit us for the Sacrament, must specially look upon the Sacramentall promise, and stedfastly beleev that special promise, which is made

to

Chap. 13

to the Receiver in the Sacrament. As in the Sacraments, so also in the duty of Prayer, humiliation, and every particular occasion, wherein our faith ought to have a special relation to the promise, Mans duty is to look to that promise which in special respecteth that duty, and by faith to lay hold upon it ; else doth he deserve to lose the benefit of the Promise.

The promise made to us in Baptism comprehendeth the exhibition of grace, *Act. 2. 38.* the remission of sins, *Act. 22. 16.* consequently, the salvation of the soul, *Mar. 16. 16.* The promise made to us in the Supper, is intimated in those words, *This is my body, this is my blood, which is shed for you ;* which Saint Paul explicateth thus : The communion of the body, and blood of Christ,

Christ, *s.e.* as we have heard, an effectuall means to convey the body and blood of Christ, even Christ and all his benefits to the worthy Receiver.

Hence give answer to that question, *viz.* How it cometh to pass, that the faithfull do receive the body and blood of Christ in the Sacrament; the Church saith, they are verily, and indeed taken, and received of the faithfull, but how cometh it to pass?

Ans. That it is done by virtue of Christs promise, and the Receivers faith meeting together: The promise of Christ is, that the elements thus blessed, and received, shall be to the Receiver, the body, and blood of Christ; the Receiver therefore doth look upon the signs, as instruments of conveyance, means of receiving.

I Now

Chap. 13

Now these two, *viz.* the promise of Christ, and the faith of the Receiver meeting together, do make a kind of omnipotency: Christ can perform whatsoever he promisseth; and faith can beleeve whatsoever he revealeth: so to the beleever this, yea, and all things else are possible.

Object. Possible therefore is Transubstantiation, since Christ can do what he saith.

Sol. We question not what Christ can do, but whether he doth so indeed, as the Romish Church saith; their assertion of Transubstantiation we dare not receiv, lest we should forfeit our eyes, and other senses, which God hath given us, to inform our understanding in their severall objects.

Object. But blessed is he that beleeves, tho he see not.

Sol. True, and therein we
trust

trust to have our part, because we firmly beleev, that in the Sacrament we do indeed receiv the body, and blood of Christ, tho we see it not : yet dare we not receiv Transubstantiation, becaus we see the contrarie : neither do we find any miraculous Transubstantiation in all the Scripture, but what was sensible, yea subject to the eye. *Moses* rod turned into a serpent, the water changed into wine at the marriage, were visible, and sensible transformations; so would this in the Sacrament if there were any at all.

Chap. 14

CHAP. XIV.

*A speciall note touching
both these branches
of Sacramentall qua-
lification.*



When we teach the necessity of these two graces in the way of qualification to the receiving of the Sacrament, we understand it not in respect of the act of the Church, administering the element; but of God bestowing the benefit: and so are we to understand the words of the Catechism, which saith, that these two graces are required of them that come to be baptised: speak we of the administration of the Sacrament, there must be a profession of these:

these: speak we of the benefit, there must be a reall performance of them, else nothing done: Except men profess them, the Church may not admit them; except men perform them, God wil not make them partakers of the benefits: the Church may refuse none that professeth, God will refuse none that indeed performeth.

Quest. What if the profession be fained and counterfet, shall that suffice?

Quest.

Ansiv. It is not in man to search the heart. The profession of *Simon Magus* gave him admission to Baptism: nay, our Saviour, tho he knew the faine heart of *Judas*, yet forbade not his presence at the Pass-over: but tho man admit him to the Element, yet upon his want of Faith, God will barr him from the

Ansiv.

Chap. 14

See Saint
Austin touch-
ing this
lib. 1. De
Baptismo
contra Do-
natistas.
cap. 12.

benefit of the Sacrament.

Object. If then *Simon Magus* had afterwards repented of his false profession, yet it should seem that he had remained *extra Christum*, without Christ, except he be rebaptised, in as much as at first his want of faith did bar him from the benefit of Baptism.

Sol. This is a case, which we may with reason beleeve, that the providence of God doth watch to prevent: but suppose it possible, yet neither is there any need of rebaptization, nor shall he remain disunited from Christ. Sacraments are means of union in ordinary, but God is not tied to them. Besides, tho Baptism be the first Sacrament of incorporation, and union; yet not the only one: Add this, that, as Repentance can, after a sort, undo what hath been done

done in the way of sinn: so may it in such a case supply the defect of former times, and cause that to be now done, without any ceremony, which at the ordinary time was not done. Lastly, in such cases we may distinguish between the benefit of Union, and Incorporation, and the benefit of Remission, and Regeneration; these later may be suspended for the present, tho not the former: but by extraordinary dispensation, the man who hereafter shall perform what is required, in the way of qualification, tho for the present he do it not, yet may be incorporated, and united unto Christ; because in such a man Repentance, and Faith, are *in actu signato, & radicali*; tho not in *actu exercito*, secretly lodging in the heart, and seen to God, tho not sensible to the

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Note.

man himself. And mark that I say the Incorporation of such a one is by extraordinary dispensation; for in this we may conceive a difference betwixt Gods dealing with men in Baptism, and in the Lords Supper: the Lords Supper being often received, except there be a reall performance of repentance and faith answerable to the verball profession [*in actu exercito*] God may suspend all benefit of that Sacrament, without irreparable harm, the next time may repair what the former did not; but Baptism being but once administered: because it may seem that who so is not then incorporated, must remain for ever disinited; therefore tho there be not in present a reall performance of Repentance answerable to the profession, yet will not God suspend all benefit of Bap-

Baptism, but notwithstanding their carelessness, granteth to them, who belong to the Election of grace, present union with Christ, and implantation, but not Remission, and Regeneration till afterwards: Neither is it absurd to conceive an union with Christ, without any present fructification; for if the plant ingrafted into the stock doth not presently draw sap from the root, which yet is a naturall Agent, and cannot suspend its operations: how much more may Christ, who is a voluntary Agent, suspend his influence for a time, tho the party be truly united to him.

According to this may we explain that position of the Schools, *Sacramenta conferunt gratiam non ponunt obicem*, i.e. that if man be not a hindrance to himself, the Sacra-

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ments are not empty signs; but reall instruments to conferr grace: Now that barr, which alone hindereth, is impenitency, and infidelity: Who so doth not profess repentance, and faith, may not be admitted; who so with his profession doth not joyn reall performance, ordinarily, doth not receiv the benefit of the Sacrament: much less they, who profess, and practise the clean contrary. Note that all this is spoken only, *De Adultis*. The case of infants followeth in the next Chapter.

CHAP.

CHAP. XV.

*A Digression, handling
the case of Infants
Baptism.*

THis that hath been delivered touching the necessity of Faith and Repentance, by the way of qualification, is willingly received by the Anabaptists; and the authority of our Church, in this particular, is by our infected Country-men alledged against our practise of infants Baptism; the lawfulness of which custome we proved, *cap. 7.* and satisfied their objections made against our Arguments: It remaineth that we now examin their arguments, and see what strength they

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they have to prov that Infants ought not to be baptised: Say they, there is no warrant for it in Scripture; They have not faith; (*Ergo*) they ought not to be baptised. Inſiſt we a little upon them both.

*The Anabaptiſts firſt**Argument.*

THE Testament of Chriſt (ſay they) is ſo perfect, and he ſo faithfull, that nothing ought to be practiſed of Chriſtians, which is not there warranted: But no warrant therein for the baptiſing of Infants, neither Precept, nor Preſident, (*Ergo*) it ought not to be done. This is the triumphing Argument of all Schiſmaticks, which miſlike the Ceremonies of the Church, whether
Nati-

Nationall, or Catholick.

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Note the Answer.

First, *To the Major*, flourish'd over with that text of Saint Paul, *Heb. 3. 2. 6.* Christ was faithfull, so was *Moses*; he as a sonne, *Moses* as a servant; his testament is therefore as perfect as that of *Moses*: True, but know we not that the faithfulness of a man, in his office, is to be measured according to the Intent, and Scope of his office impos'd? in which if he fail, he is unfaithfull, if he fail not in that, then is he not unfaithfull, tho he look not to other things; The Minister may be faithfull, tho he meddle not with the sword of Justice; The Magistrate, tho he fight not with the sword of the Spirit: So then, what was the office of

Moses?

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Moses ? of *Christ* ? of the Apostles ? The office of *Moses* was to plant a Nationall Church in the Commonwealth of *Israel* : The office of the Apostles, to propagate the Church, and to make it Catholick throughout the world : The office of *Christ* was to work the Redemption of mankind : See the particulars in *Dem.* 9. 24. 27. If any of them fail in these, then are they unfaithfull ; else not : hence it was *Moses* office, to set down particullar orders for that Nationall Church : Contrarily the office of the Apostles to appoint generall Rules, and Orders for the Catholick Church : *Christ* by himself did neither of these : but both these, and whatsoever else was necessary for the welfare of Church, and Common-

Part. 3.

mon-wealth, by his Magistrates, and Ministers in severall ages: But by himself in his own person he established the Covenant of grace, and salvation, gave the Word of life, ordained the Seals, and instituted a Ministry, and so was faithfull in his house as a Son, and worthy of more honours, than either *Moses*, or the Apostles. Thus we give answer to the Major.

2. *To the Minor* thus. We grant, that neither Precept, nor Pattern formall, and explicite, is to be found for infants baptising; but both Precept, and Pattern virtuall, and implicate; which if found, is not to be neglected: That both may be found in the new Testament, comes thus to be proved.

First,

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First, PRECEPT VIRTUALL and IMPLICITE: The precept of God to *Abraham*, and *Israel*, for the incorporation of their Infants, by a Sacrament, was not repealed by *Christ*, but rather confirmed; and consequently, tho' not expressly written by the Evangelists, yet nevertheless delivered by *Christ*; the Ceremony indeed of Initiation is altered, but the duty it self doth stand still; for what was not repealed, ought to remain: Again, this is to be marked, that God by *Moses* establishing a nationall Church; hath drawn a perfect pattern, and modell thereof to our hands. Now therefore as no better laws for the Common-wealth, than those, which from *Moses* may be transferred; So no better Orders for the Church, than such

such as may from thence
justly, and without wrong to
the time of truth, and grace
in the new Testament be tran-
slated: Some judiciall Laws
were peculiar to that Nation,
at least to that age of the
world; some Ecclesiasticall
rites were also peculiar to that
age of the Church, and may
not now be allowed: but
others there were more mo-
rall, and so more perpetuall.
And indeed no better directi-
ons than what may be fetcht
from amongst these. Our Sa-
viour hath gone before us,
and given us an example.
All grant that the spirituall
Courts, the Censures of the
Church, the proceeding in
the Censures are by our Savi-
our, fetcht from the Church
of the Jews, *Mat. 18.* from
thence doth Saint *Paul* argue
for the maintenance of the
Ministry,

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Ministry. *Cor.* 9. 13. 14.
Laws touching the libertie of
womens partaking of the
Lords Supper, are thence en-
acted. Times, places, persons,
consecrated to the service of
God, are, and were ordained
by the Church, in the Imita-
tion of Israel: and so also do
we conclude, the perpetua-
tion of incorporating Infants
into the Church of God;
which in that Church having
been enacted, was not repea-
led in respect of the substance
of the duty, tho the Circum-
stance, and Ceremony be al-
tered: for we read in *Act.*
1. 3. that our Saviour in his
40. dayes conversation, taught
the Apostles things pertai-
ning to the kingdome of
God, and *Matt.* 28. he
bid them teach all Nations
to observ all things that he
had commanded them. It be-
ing

Part. 3.

ing therefore manifest by tradition, that Pedit-baptism hath ever since been practised in the Church of God: doubtless it had not been admitted, had not the Apostles, by this Commandment of Christ, appointed the observation of it. Thus we find a precept virtuall, and implicite.

2 PATTERN VIRTUALL and IMPLICITE, is in the baptizing of whole families, as of *Lydia*, *Crispus*, *Gaius*, *Stephanus*, and others, in which who doubteth, but there were Infants also. What say we to those three thousand souls mentioned, *Act. 2*. Is it probable that they were all present at Saint *Peters* Sermon, it being in a private house? is it not rather probable, that the men being present, and converted, they

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they brought also their families to be baptised? so that the totall summe of men, women and children, might be 3000 souls: And here doubtless the proceeding of the Converts was answerable to that in *Gen. 17.* no sooner is the Covenant made with *Abraham*, but all the males in his house were circumcised, young and old: So doubtless no sooner was the Covenant of grace ratified, betwixt God and the Parents by Baptism, but the Infants also of the family, were accounted holy, and so baptised. Doubtless what Saint *Peter* said to them in *Act. 2.* The promise is made to you, and to your children; the same did St. *Paul* preach to the Gentiles, when they were converted. And how should they confirm the truth of this to them, but by baptising

tifying their children : Nei-
ther by children can we with
the Anabaptist , understand
their youths of discretion on-
ly , but their Infants also:
for in *Act. 2. 39.* and *Cor. 7.*
24. the word is generall to
comprehend all their issue
and of-spring.

Another Pattern is probably
collected out of *Mat. 10.* the
gospell read in the Liturgy,
at the Administration of Bap-
tism. The children there men-
tioned were [*Bp̄t̄is*] Infants,
such as men do hold in their
arms : Christ indeed baptised
them not , but probable it is,
that he might deliver them to
his Disciples to be baptised (as
some think) or rather that
they had been baptised al-
ready : doubtless it was a pi-
ous act of the Parents to bring
them to Christ ; and who
can much doubt of this , but
that

τίνα of
τίνα πα-
ρις: No-
men origi-
nis, non
etatis.

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that the Parents having been by *Johns* Baptism directed to Christ, when they knew him, brought children to him to receive a further blessing from him ; and thus much for answer to the first, and main Argument of the Anabaptists.

*The second Argument of
the Anabaptists.*

VVithout Faith (say they) none ought to be baptised, *Mat. 28. Mar. 16. Act. 8. 36.* Which also the English Catechism doth allow. But Infants want faith, (*Ergo*) they ought not to be baptised.

Let the Minor be granted, tho if a man deny it, (as some do) I see not how they can prove it : but gratifie them in this,

this, the Major is utterly fals, for neither, do these texts prov it, nor the English Catechism. Besides there are good reasons against it.

The texts prov it not; indeed they prov the Affirmativ, *That whosoever beleeveth, may be baptised*: But from thence to draw a negative conclusion is against Reason; Thus out of *Iohn. 3. 16.* it is manifest, that whosoever beleeve, shall be saved; but will the Anabaptist thence conclude, Infants beleeve not, (*ergo*) they shall not be saved. God forbid.

Reasons are against it.

First, *In respect of Infants*; There needeth none actuall faith in children, as a previous disposition, to fit them for the grace of Baptism: for
why?

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why? In the Baptism of Infants, the spirit worketh not as a morall Agent to proffer grace to the will, but as a naturall, or rather supernaturall Agent, to work it in the will, to put grace into the heart, conferring upon them seminall, and initiall grace, which doth not presuppose faith, but is it self the seed of faith; To Parents converted, Baptism conveyed (as did Circumcision to *Abraham*) a superaddition of further grace, to what they had extraordinarily received: But to their children Baptism conveyed (as did Circumcision to *Isaac*) the first seeds of grace, and Regeneration. Add this, that the faith of the Parent is sufficient to qualifie the child for Baptism; yea, for the grace of Baptism; the child I say, in whom as yet corruption

corruption of nature, being
 scant active, calleth for no
 act of Personall grace to re-
 move the barr of guilt: pol-
 luted he is, but by the act of
 another, not by consent of
 his own; therefore the faith of
 the Parent sufficeth to pro-
 cure for the child the Sacra-
 ment, and the benefit therof:
 They cavill, and say, every
 man must live by his own
 faith, and not by anothers:
 True, we say so to; only the
 words of the Prophet are mis-
 alleaged, and misapplied;
 the text doth not add that
 clause [*not by anothers,*] nor
 doth it speak simply of the be-
 nefit it self, gained by faith,
viz. Justification, Salvation,
 Preservation, but of the pre-
 assurance of it: But not to
 strive hercabout; we see in
Matt. 9. 3. the sick man far-
 red the better for the faith of

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Comfort
to parents.

his friends; even in the remission of sins: Parents are nearer to their Infants, and have more interest in them, than one friend in another: Infants are a part of their Parents; so that the promise of grace mentioned in the Covenant, betwixt God, and the Parent, is not ratified to the whole Parent, except also it extend to his Infant: It is then the faith of the Parent, laying hold of the promise, which qualifyeth his Infant for incorporation into the mysticall body of Christ. And this is a point of good comfort to the parent, to consider the goodness of God to him, having provided for him, that as he hath been a naturall instrument to convey to his child the guilt of sin, and seminall corruption; so may he also, challenging Gods

Covenant

Covenant by faith, be made a voluntary instrument, to procure pardon of sin, and remission of grace; a just remedy for the former malady.

The consideration wherof, were it well and advisedly thought upon, might cure that supine negligence found in Parents, who seldom think of this, and consequently, shall one day heare the just curses of their condemned children, crying, woe worth the negligence of our careless Parents, who having begotten us for their pleasure, thereby conveyed to us guilt, and corruption; but never took care to cure us of this malady; yea the consideration of this, might provoke them to intend the act of their faith, and not only in the Church cursorily of custom, to present their children

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dren to God; but also actually by the prayer of faith, challenge Gods promise, for the good of their Infants: for doubtless even in this, as in all other occasions, the more intente mans faith is, and earnestly set upon the promise to challenge it, the sooner doth it prevail, and obtain the desire. To return to the Anabaptist, since the faith of the Parents sufficeth,
 2 since the Spirit worketh in Baptism as a supernaturall Agent, there needeth no actuall faith to be found in children; consequently they are deceived, who defend, that none may be baptised without faith inherent.

Secondly, *In respect of Men grown,* the want of faith doth not barr them from Baptism, *i. e.* the Church may not deny water to them, that desire the

the Sacrament, if they profess to repent, and beleeve, tho peradventure their heart be naught. See then herein the unreasonable dealing of the Anabaptist, who will barr Infants from the water of Baptism, for want of Faith, when (as hath been shewed) not so much the actuall Inexistence of these graces, as the formall profession of them doth qualifie even Men grown, sufficiently for what the Church can do, in the administration of Baptism.

Two things are usually objected against this in the heat of contention, which I shall briefly touch for the satisfaction of sober minds, and so return to the former doctrine of preparation.

First (say they) children are as farr from Profession of

Objections framed against this truth.

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faith, as from performance, consequently to be barred from Baptism.

To which I answer, that Profession is either actuall, or virtuall: An actuall profession of Repentance, and Faith is required of them, who by the acts of reason formerly abused, have multiplyed their personall transgressions; but for Infants a virtuall profession is sufficient, and such a profession we find in them, in respect of their Propagation: They are not unfaithfully termed Belcevers, because they are born within the Profession of Christianity: As also the Infants of Pagans, are justly accounted Infidels, because they are born in the Profession of infidelity: And if *Saine Paul* had disputed the cause, I doubt not, but as he said of *Levi*, that in *Abraham*,

ham he paid tithes to *Melchisedec*; so he would have said, that the seed of the faithful do in their Parents profess the faith of Christ; Add this, that this virtuall profession is actuated by the promise of the Sureties, and Parents at Baptism; And this is the answer of our Church, to the former objection; And it is plain, that that Abrenunciation, is the profession of Repentance, in the name of the child: so also the Recitation of the Articles, a profession of Faith, and reputed his, according to that well known saying of *Saint Austin*, *peccavit in alio, credit in alio*, as his offence, so his profession is the act of another, but his by Imputation.

Yea, but saith the Anabaptist, this is the blasphemous

Chap. 15

Note.

Invention of Pope *Higinus*; where, mark I pray you the spirit of Envy, and Detraction, that can speak well of nothing, that is not framed in the modell of his own brain. *Higinus* is said indeed to have appointed Godfathers, and Godmothers: But the Interrogatories in Baptism were yet more ancient, & might be the sponson and profession of Parents, in behalf of their children, in use long before *Higinus*. The profession of faith, as it appeareth by records, was at the first direct, and plain, by recitation of the Creed, and forms of Confession: Afterward it seemeth, that for help of memory, & to provide a remedy against bashfulness, that which the party repeated, was put into questions propounded by the Minister, and answered briefly (as now the form is) by the party; And what

what the Men grown answered by themselves, the same did Parents for their children before the time of *Higinus*: But why doth his blackmouth call this custome blasphemous? why calls he *Higinus* by the name of Pope? had it not bin enough to have stiled this custome of Interrogatories in Baptism, answered by deputed Sureties, to have stiled it I say, (as some others do) ridiculous, and unreasonable? had it not been enough to have stiled, this *Higinus* Bishop of Rome, as he was indeed, but he must call him Pope? But this is the vehemency of the Anabaptistick spirit, to lay on load of rayling words, when there wanteth weight of solid reason. By the Anabaptists own confession, the custome is very ancient: for *Higinus* was the eighth Bishop of Rome

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Rome, lived in the year of Grace 150. long before the Pope was bred and born, ever since when, it hath continued in the Church. *Boniface* in his Epistle to Saint *Augustin*, seemeth to acknowledge, that in his dayes it had Antiquity only to plead for the continuance. But neither he, nor any since, till of late years, counted it ridiculous, much less blasphemous: But passe we over the bitterness of words, examine the matter: Why should Infants be catechised, and asked for a profession of their faith? Answer out of *Lombard*, and *Bonaventure*, that it is done, *not for their instruction, but for their obligation*: not as if the Infant should thereby be taught, but that thereby he may be bound to the profession of Religion.

So

*Non ut instruere-
tur, sed ut
obligentur.*
Lib. 4. Dist.
6. Qu. 1.

Part. 3.

So that this is the meaning of the words, *I forsake, I beleev*, that is, I bind my self to do these hereafter: And this interpretation I prefer before others, as being more reasonable, and more agreeable to that which our Church doth resolv upon: for the Minister speaking to the Sureties saith, *This Infant must promise*; and afterward, *hath promised*; In the Catechism *they did promise and vow*; and again, *they did promise, and vow them both* in their names: Hence the Church doth stile God-fathers, and Godmothers, not by the new-fangled name of Witnesses, but Sureties, which doth intimate an obligation: the which is so much the more apparent to be the intent of our Church, because that in private Baptisms, where there is a present expectation

Aquinas
to this effect, *Credo, i.e. huius fidei aggregatus sum per fidei Sacramentum.*

Austin
thus, *Credo, i.e. fidei Sacramentum percipio vel proinde sum percipere: Ep. Hila- id Bonifacium.*

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*Lombard,
 & Bonaventura,
 dicunt, ibi
 sponsa pro
 parvulo,
 quod si ad
 maiorem
 etatem ve-
 nerit & re-
 nuntiabit,
 & fidem te-
 nebit. libi-
 dem.*

Thus also
 Dionysius
 cited by
 Bonaven-
 tura, Sen-
 sus verbo-
 rum, qua
 dicunt Pa-
 trini est,
 quod puer
 ille cum in
 senum ve-
 nerit tene-
 bit sacras
 professiones

of death, neither are these in-
 terrogatories used, nor sureties
 appointed. By all which, it is
 manifest, that this is the sense,
 and meaning of interrogato-
 ries, in the judgment of our
 Church; which *Lombard*,
 and *Bonaventura* do give, and
 confirm out of *Dionysius*:
 Hard it may seem, and harsh,
 (I grant) thus to explain these
 phrases, which being of the
 present tense, are strained to
 the future: but he is over-
 squeamish, which will not
 bear with the harshness of a
 speech, when the explication
 of it given cannot be rejected.
 To shut up this point, since
 partly in their propagation,
 partly by their Sureties, a pro-
 fession of Repentance, and
 Faith is made, the want of
 a full profession is no barr to
 hinder infants from the Sa-
 crament of Baptism.

The

The second thing objected is this; that there is no more reason, why children should be admitted to Baptism, than to the Lords Supper, in as much as if the profession of faith made by Sureties may admit them to the one Sacrament, it may also qualifie them for the other. True indeed, so it might, if this were all that were required; but there is much difference betwixt the two Sacraments, and so divers reasons, why infants may be admitted to the one, and not to the other. Baptism is for Admission, and Regeneration: the Lords Supper for Confirmation, and Preservation: they are fit to receiv the beginnings, that as yet are not fit to receiv the ending, and consummation: Baptism requireth no Sacramentall actions from the party, so doth the

Lords

Part 3.

Good reason to admit infants to Baptism, but not to the Lords Supper.

Chap. 16

Lords Supper: in that he is a meer patient, in this he must be an agent; he must take, and eat, which the infant cannot do. Lastly, tho Repentance, and Faith be required in the way of qualification to both Sacraments: yet to fit a man for the worthy partaking of the Lords Supper, other graces, and gracious actions are required, which are incompatible with the age of infancy. To the handling of which I now return, having thus fairly rid my hands of these brain-sick, and froward spirits, the Anabaptists, and their Aberrers,

CHAP.

CHAP. XVI.

*Of the Qualification
peculiar to the Lords
Supper, and first of
Thankfulness.*



Thankfulness for the
Death of Christ, is
a speciall branch
of our Qualifica-
tion, for the right and worthy
receiving of the Supper of the
Lord: for which cause, the
Church hath put words into
the mouth of the Minister;
that after he hath exhorted the
people to Repentance, Faith,
and new-obedience, he should
add this; *And above all things
you must give most humble, and
heartly thanks to God the Fa-
ther, Sonne, and holy Ghost, for
the*

See the
third ex-
hortation
before the
Commun-
ion.

Chap. 16

the Redemption of the world, by the Death, and Passion of our Saviour Christ, both God and Man. And in the Catechism amongst other things, touching which a man ought to examin himself, before he come to the Lords Supper, the Church hath interferred this, A thankfull Remembrance of the Death of Christ. Note here.

I. A REMEMBRANCE,
The reason wherof is this : because this Sacrament was ordained for the continuall Remembrance of the Sacrifice of Christs Death : His Death was a Sacrifice, this Sacrifice must be remembred : God made it remarkable at the first by those prodigies in Nature, the Sunns eclipsing, Earths-quaking, Vail-renting, graves opening: But we must remember

Part. 3.

ber it in respect of the Com-
mandement of Christ, *Do this
in Remembrance of me*; yet is
not this a repetition of that
Sacrifice, what need that be
daily renewed, that was at the
first compleat, and perfect?
whatsoever needeth daily re-
petition, and renewing, is in it
self imperfect, and incomplete:
As therefore this Sacrifice doth
agree with the legall propiti-
ations in this, that it was a
bloody Sacrifice; so in this
doth it differ, and super-excell
them, that it being at once
compleat, needeth not (as did
they) daily renewing, and re-
duplication.

This is S.
Pauls own
Argument
Heb. 10.

2. A THANKFULL RE-
MEMBRANCE must there be,
that is, so must we remember
the Death of Christ, as that
therby we be stirred to thank-
fulness for it: The reason
wherof

Chap. 16

See for
this *Iob. 1.*
29. & 1 Iob.
2. 2.

whereof is, because the Death of Christ was not only a meer separation of the body, and soul, but a sacrifice, yea, a propitiation, that is, a sacrifice for expiation of sin, and reconciliation: Indeed it was the substance of all the legall shadows, the perfection, and accomplishment of all the Typicall expiations under the Law: Nay more, it was the grand, and great deliverance of the Church. If therefore the *Exodus* of Israel out of Egypt deserved a yearly feast of thankfull remembrance: if the Reduction of the Church from the captivity of Babylon was so thankfully acknowledged, as that it almost drowned the memoriall of their *Exodus*; ought not the death of Christ, by which our Redemption from sin, and Satan was wrought, ought not this

Part. 3.

Eucharistia.

I say, to be thankfully remembered? The practise of the Church doth plainly manifest it: whence had the whole sacred action that famous name of the *Eucharist*, so frequent in the writings of the Fathers, and Doctours of the Church, but from the sacrifice of thanks, and praise, at that time offered to God the Father, Son, and holy Ghost, for the Redemption of the world, by the Death, and Passion of our Saviour Iesus Christ: For this cause it is, that in the Liturgie of the Church, this is so carefully remembered, that by the Minister, the whole Congregation should be exhorted to give thanks to our Lord God; adding, that, as it is meet, and right, and our bounden duty that we should at all times, and in all places give thanks to the Lord God our heavenly Father,

Chap. 16

Means to
stir us up
to thank-
fulness.

ther so for the present, with Angels, Arch-angels, and all the holy company of Heaven, we laud, and magnifie his glorious Name, &c. But to proceed.

The way, and means to stir us up to thankfulness for the Death of Christ, is seriously to consider of the benefits which we receive thereby: Here is a large field of meditation; here cannot the devout soul want matter, wherein to enlarge itself, if we take notice of these particulars: First, what we had been without it. Secondly, what our hopes are by it. Thirdly, how unworthy we either were of it, or as yet are. Fourthly, by how worthy a person this was wrought. Fifthly, how bitter the cup was which he drank, how painfull, and shamfull the Death was which he suffered. Here therefore, and in these

meditations let the soul dwell
till admiration of the benefit,
so good, so great, so freely, so
undeservedly bestowed, cause
the heart to burst forth into
that of *David*; *Lord, what is*
man, that thou art so mindful of
him? Oh dear Saviour! who
would not love thee? Oh hea-
venly Father! who would not
bless thee? Oh blessed spirit!
who would not obey thee?
Oh eternall God! who would
not devote himself, soul, body,
all, to the honour, and service
of this glorious Trinity, that
hath done so great things for
so unworthy, so wretched sin-
ners?

Well, Thankfulness is a
branch of the Qualification
of our souls for the worthy
partaking. But how is it to
be expressed? Answer briefly,
by bearing our part in the
Psalms, and Alms of the con-

gre-

How to
express
our thank-
fulness.

Chap. 16

Psalms.

gregation. For the first, we read, that after the Passover, our Saviour, and his company sung a Psalm: It is Saint *James* his rule, in the time of mirth to sing Psalms: when have we more cause of spirituall mirth, than at this sacred banquet? all dull, and earthly is that heart, that is not now even filled with holy, and heavenly raptures. Did *Moses* sing, and *Miriam* dance; and shall not we sing forth the praises of our dearest Saviour?

Alms.

For the other, viz. the Alms of the Congregation, we have the laudable custome of the Church in all ages, and the ground therof is taken from that of *David*, *Psal. 116.* *My goodness extendeth not to thee, but to the Saints that are in the earth, and to the excellent, in whom is all my delight.* What we

we cannot therefore return to our blessed Saviour himself in token of thankfulness, (and who would not in this kind, even part with all that he hath ?) that must we, for his sake, bestow upon his poore members. Collections for the poore, are perpetuall attendants upon Communions; the illiberall hand is the evidence of an unthankfull soul: freely we have received, freely let us give, and Christ shall thank us, *Mat. 10. 42. & 25. 34.* To say nothing of *Deo-dands*, most proper also upon this occasion.

CHAP. XVII.

Of Love and Charity.

BY love, and charity we do not in this place understand that loving affection, which we owe to God, our heavenly Father, by virtue of that great commandment *Matt. 22.* nor that generall act of love to our Neighbours, enjoyned in the second Table, which manifesteth it self in a mutuall, and-reciprocall interchanging of affections with them: *viz.* that we rejoyce with them in their causes of joy, and grieve with them, when God calls them to it: nor yet that speciall act of sanctified love, which

Part. 3.

Signs to
discern
the truth
of brotherly
love.

which is terminated in, and upon the holy brethren; whose truth is thence discerned, if it be, (as it ought) *indifferent* to all without respect of persons, and *constant* without respect of times; if neither penury and necessity, nor trouble and adversity, can cool the heat of our affections, but notwithstanding these we love them, in whomsoever we find grace, and holiness: this is brotherly love indeed: yet is not this, nor any of these that love, which is here properly understood; all these are pre-required: But by love and charity we do properly understand, a reconciled affection towards all, even our enemies, much more toward others, which is indeed the perfection of all love, and the *Ni ultra* of that affecti-

Reconciliation to
others.

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Chap. 17

Communi-
on.

on : So much we know is intimated by that phrase, to be in Charity : malice and heart-burning must be laid aside, when we address our selves to the holy Communion : If in hearing the word *Iam. 1. 21. Per. 3. 1.* if in praying *Tim. 2. 8.* how much more when we approach the Table of the Lord ? God hath appointed this Sacrament, in a speciall manner to nourish love, and spirituall friendship amongst the brethren while they see themselves all joyntly admitted to the same Banquet, and all made partakers of the same Bread : Hence hath it received the name of *Communion* (as some think) because it is (at least should be) *communio* into the common union, i. e. the uniting of their hearts in common. So that he which forbearth this Sacrament, because

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because he is not in charity, is like the patient, that throweth away the plaster, because his leg is sore, when as for that very cause he ought to keep it: Even for that cause ought we to agree with our Adversary, and lay aside all rancour, malice, yea all heart-burning, that we may be thought fit to partake of this holy Sacrament.

Notethat this Reconciliation standeth in the practise of satisfaction, and restitution to others, whom we have wronged, and of remission to others upon their confession, and acknowledgment: at least-wise there must be a readiness of mind to both; so saith the Church; *And if ye shall perceiue your offences to be such, as be not only against God, but also against your*
neigh-

Mat. 5. 23.

Chap. 17

neighbours, then ye shall reconcile your selves to them, ready to make restitution, and satisfaction, according to the uttermost of your powers for all injuries, and wrong done by you to any other; and likewise being ready to forgive others, that have offended you, as you would have forgiveness of your offences at Gods hand; for otherwise the receiving of the holy Communion doth nothing else, but increase your damnation: Conclude we this with that patheticall Exhortacion of the Church, grounded upon these words of Saint Paul; We being many are one bread, and one body, for all are partakers
 „ of one bread. Declaring
 „ thereby (saith the Homily)
 „ not only our communion
 „ with Christ, but that uni-
 „ ty also wherein they that
 „ eat of this Table should be
 knit

Part. 3.

„ knit together, for by dis-
„ sention, vain glory, strife,
„ envying, contempt, hatred,
„ or malice, they should not
„ be dissevered, but so joyned
„ by the bond of love, in
„ one mysticall body, as the
„ corn of that bread in one
„ loaf: In respect of which
„ streight knot of Charity,
„ the true Christians in the
„ Primitive Church called
„ this Supper, *Love*, as if they
„ should say: none ought to
„ sit down there, that were
„ out of love, and charity,
„ who bare grudg, and ven-
„ geance in his heart, who
„ did not also profess his love,
„ and kind affection, by some
„ charitable releeif for some
„ part of the congregation:
„ And this was their practice.
„ Oh heavenly banquet then
„ so used! oh godly guests
„ who so esteemed this feast!

ayen

Chap. 17

„ But oh wretched Creatures
 „ that we be in these dayes!
 „ who be without Reconcili-
 „ ation of our brethren,
 „ whom we have offended;
 „ without satisfying them,
 „ whom we have caused to
 „ fall; without any kind of
 „ thought, or compassion to-
 „ ward them, whom we
 „ might easily releev; with-
 „ out any conscience of slan-
 „ der, disdain, misreport, di-
 „ vision, rancour, or inward
 „ bitterness; yea being ac-
 „ combred with the cloked
 „ hatred of *Cain*, with the
 „ long-coloured malice of
 „ *Esau*, with the dissembled
 „ falshood of *Joab*, dare yet
 „ presume to come up to these
 „ sacred and fearfull myste-
 „ ries! Oh man whither
 „ rushest thou unadvisedly?
 „ It is a table of peace, and
 „ thou art ready to fight:

It

„ It is a table of singleness,
„ and thou art imagining mis-
„ chief : It is a table of qui-
„ etness, and thou art given
„ to debate ; It is a table of
„ piety, and thou art unmer-
„ cifull : Dost thou neither
„ fear God the maker of this
„ Feast ? nor reverence his
„ Christ the refection, and
„ meat ? nor regardest his
„ Spouse, his welbelovèd
„ Guest ? nor weighest thine
„ own conscience, which is
„ sometime thine inward ac-
„ cuser ? Oh man ! tender
„ thine own salvation, exa-
„ min, and try thy good
„ will, and love towards the
„ children of God, the mem-
„ bers of Christ, the heirs of
„ heavenly heritage, yea to-
„ wards the Image of God,
„ that excellent creature thine
„ own soul : If thou have of-
„ fended now be reconciled :

Chap. 17

„ If thou have caused any to
 „ stumble in the way of God,
 „ now set them up again : If
 „ thou have disquieted thy
 „ brother ; now pacifie him :
 „ If thou have wronged him,
 „ now releev him : If thou
 „ have defrauded him, now
 „ restore to him : If thou have
 „ nourished spite, now em-
 „ brace friendship : If thou
 „ have fostered hatred, and
 „ malice, now openly shew
 „ thy love, and charity : yea
 „ be prest, and ready to pro-
 „ cure thy neighbours health
 „ of soul, wealth, commodi-
 „ ty, and pleasure as thine
 „ own : Deserv not the hea-
 „ vy, and dreadfull burden of
 „ Gods displeasure for thine
 „ evill towards thy neigh-
 „ bour ; so unreverently to
 „ approach this table of the
 „ Lord.

CHAP. XVIII.

Of Examination.

THat the preparation of Receivers should consist in Examination, is the plain doctrine of Saint Paul, *Let a man examin himself, and so let him eat of this Bread, &c.* Examination is a duty of Christians, needfull at all times; a good preparation to every other religious duty, specially to the blessed Sacrament: what it is we do easily understand: An act of the soul reflecting upon it self in a certain kind of judiciall proceeding, to passe censure upon it self, and its own actions: wherein this is materiall; that it be done diligently, and therefore it is compared to the

COR. II. 18

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cannot search the heart, but thou canst. Many things are in thy soul, which a stranger doth not, nay cannot understand.

Quest. Is not then the care of the Minister superfluous, in examining his Parishioners, since every man must do it himself?

Ans. Nothing leis: Saint Paul in that text sheweth what must be done, not what must not be done. Too much consultation, and diligence in matters of such moment cannot be used, nor too many eyes and hands employed. Add this, that the object of the Ministers examination, that is, all that he can examine them about, is only matter of knowledg, or of criminall conversation: But beside this, inquiry must be made by each man, touching himself in respect

Part. 3.

spect of inward grace, and secret corruptions; consequently as they that rely upon the Ministers examination, so they that neglect it, are justly to be blamed: joyn both together, specially in cases extraordinary, and scruples of conscience.

THE OBJECT OR MATTER of Examination is not mentioned by Saint *Paul*: but by the Church reduced to these heads, Whether a man have Repentance, and Faith; Thankfulness, and Charity: In each of them note the reason of Necessity, and the mark or cognizance of Discovery.

REPENTANCE, what this is, we heard before, *cap. 12*. Now accordingly must each Receiver examin himself, whether he do truly repent, and be heartily sorrowfull for his former

Chap. 18

former sins. And reason good it is, that by contrition and sorrow, the heart should be purged, which by lust, and wrath, and other inordinate passions, so often sinned against God. The mark to discern this godly sorrow is *a stedfast purpose of the heart to lead a new life*, to change the former courses into better. *A purpose, a stedfast purpose*, that is, a purpose of the heart settled and grounded upon reason, and deliberation, *to lead a new life*, to reform all former errors, and aberrations; this is a certain, and evident mark of true repentance, and godly sorrow. By this examin thy self touching thy Repentance: In vain is sorrow for sin, where there is no purpose to amend in time to come.

F A I T H, what this is, we heard

heard, *cap. 13.* The reason, why it is required that we examin our selves touching it, is, that it may be tried, refined, and quickned against the time of use. Great need of Faith to lift up the soul above sense, and reason, and to cause it to see in the externall signs, that heavenly, and spirituall food of the soul. Add this also touching the other act of Faith, which consisteth in Reliance upon Christ: when is it fitter for us to renounce our selves, in whom is nothing good, and to cleave fast to our Saviour, in whom is all-sufficiency, than now when we desire to feed upon him, to satisfie our hungry souls with goodness.

Marks, or Cognizances of true Faith may be taken from the Generation, and from the Operation therof.

For the Generation, it cometh

Marks of Faith.

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meth by hearing, is the effect of the Spirit, in our hearts working it by the Word; not the spawn of Nature, nor the fruit of Reason, much less of Sense; but the Word of God is that from whence it springeth, whereon it feedeth, by which it liveth, without which it dieth. They, whose faith feebleth no decay, in the dis-use, and neglect of the Ministerie, may justly fear their faith was never right and sound.

For the Operation, Faith is fruitfull in good works, in all, but specially in the best works, Piety, Charity; at all times, but then doth it exceed it self, when we draw nigh to God: a fruitless faith is dead, a name, a picture, a shadow of faith, but nothing else: nay, there is not all sound in it, if it grow not daily, if it still seek not, labour not to exceed the state of yesterday. Now.

Now for THANKFULNESS and CHARITY, nothing more have I to add to that, which in *cap. 16. & 17.* hath been delivered: There is set down the reason of their necessity, together with the effects of them, which are the best signs of discovery; This only would I have added touching *Love and Charity*, that it must be universall: and indeed the universality thereof is a good mark to discern the truth, and sincerity of it: for if it be right, it will extend to all men, even our Enemies, even to those that hate, and persecute us: This is indeed hard, yet Christ our Saviour will have it: his reason is, *That ye may be (that is, known to be) the Children of your heavenly Father.* God hath done so, Christ hath done so, and therefore we must do so.

Obiect.

Matth. 5. 44

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Object. Must I then forbear my right, and suffer myself to be trodden down by every one?

Cor. 6. 7.

Sol. Every small matter, tho it be our right, must not provoke men to Law; matters of moment, in point of credit, and profit may be prosecuted, so that we make use of the Law, as of a Iudg. to determine the question; not as of an executioner to reveng the wrong, and satisfy the spleen.

Note this.

Thus we have seen wherein stands the Qualification of our soules for the blessed Sacrament, particularly the duty of Examination, both what it is, and wherabout it is convenient. Add in the cloie of all, the Necessity of this preparation, which is seen in the danger that commeth by neglect; for, as the benefit is great that commeth by the Sacrament, if

Necessity
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mentall
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with a penitent heart, and prepared soul we receiv the same; so is the danger great, if we receiv unworthily, if we discern not the Lords body, if we consider not the dignity of the holy mystery, if with unwashen hands, with unprepared hearts, we presume unto the Table of the Lord: *Saint Paul* saith, That he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, which is well expounded by the Church; *He kindleth Gods wrath, and provoketh him to plague him with divers diseases and sundry kinds of death.*

You will happily say, why should there be more danger here, than in the other Sacrament?

I answer, the danger is not greater here, than in Baptism; for even there also is it great, if men do break their vow, and solemn

Quest.

Ans.

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solemn promise made to God :
 But the penalty is more specially mentioned here ; because this Sacrament doth alwayes presuppose discretion in men, to know what they do, before they come unto it : besides, he that abuseth this Sacrament, doth indeed violate, and prophane them both. Let me close up all with the exhortation of the Church, which is two-fold,

This taken
 out of the
 third ex-
 hortation
 before the
 Commu-
 nion.

1. If there be any Blasphemers of God, any hinderers, or slanderers of his Word, any Adulterers, any in malice, or envy, or any greivous crime, let them bewail their sins, judg themselves, amend their lives: else let them not presume to come to this holy Table, lest after the taking of the holy Sacrament, the Divell enter into them, as he entred into *Judas*, and fill them

them full of all iniquities, and
so bring them to destruction,
both of body and soul.

2 If there be any one, which
by these means cannot quiet
his conscience, let him for fur-
ther counsell, and comfort re-
sort to some discreet, and lear-
ned Minister of Gods Word;
specially to his own Pastour,
that he may receiv such ghost-
ly counsell, and advice, as
wherby his Conscience may
be relieved: that by the Mi-
nistry of Gods Word, he may
receiv comfort, and the benefit
of absolution, to the quieting
of his conscience, and for a-
voiding all scruple, and doubt-
fulness: So shall he be
found a meet parta-
ker of these holy
Mysteries.

This ta-
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the second

Laus Doo.

FINIS.